

AFRICA REVISITED

A MEDICAL DEPUTATION
TO THE
BAPTIST MISSIONARY SOCIETY'S CONGO FIELD

DR. T. B. ADAM, D.D.M. & S.S., Nigeria (Retd.)
Organising Secretary, B.M.S.

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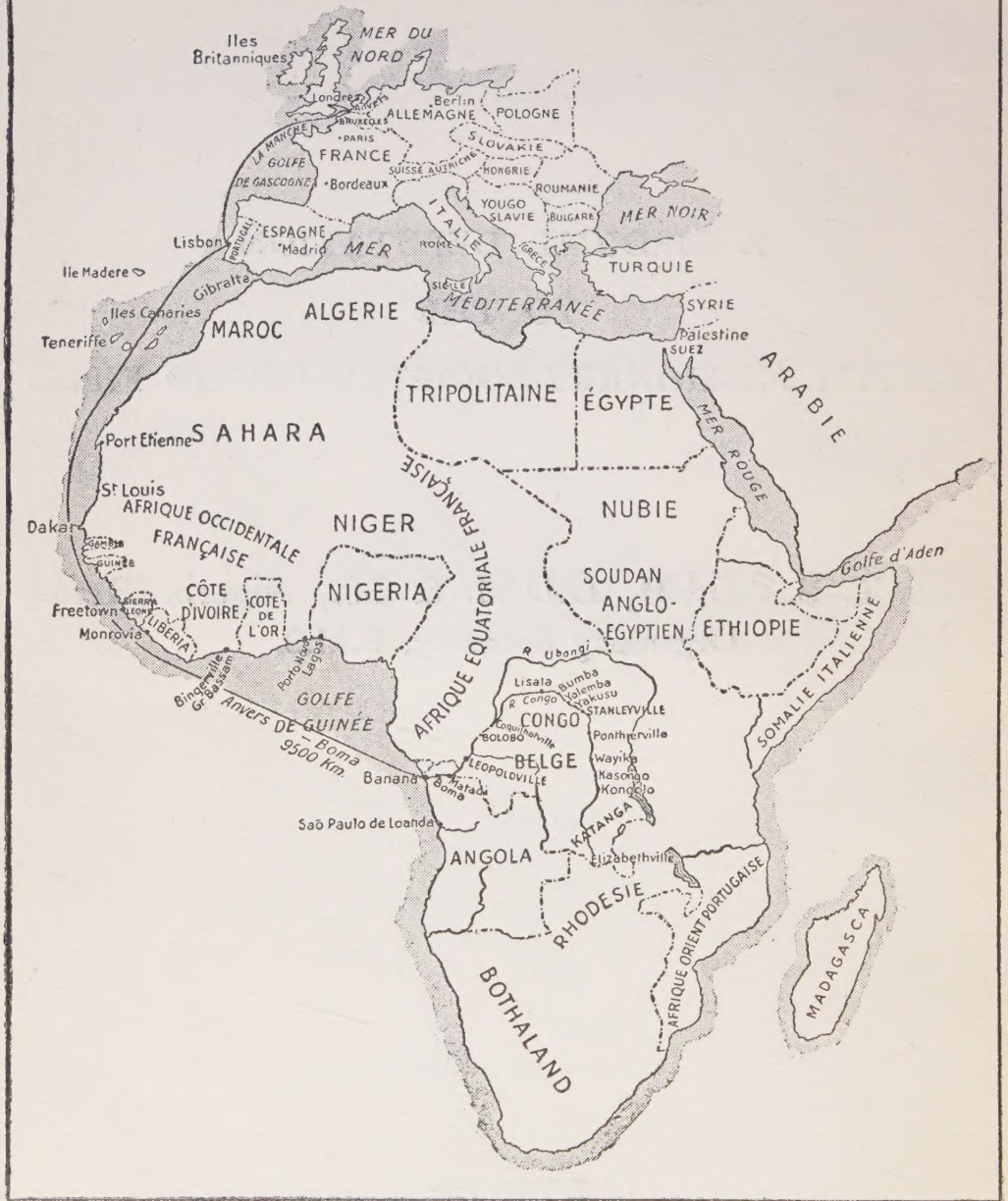
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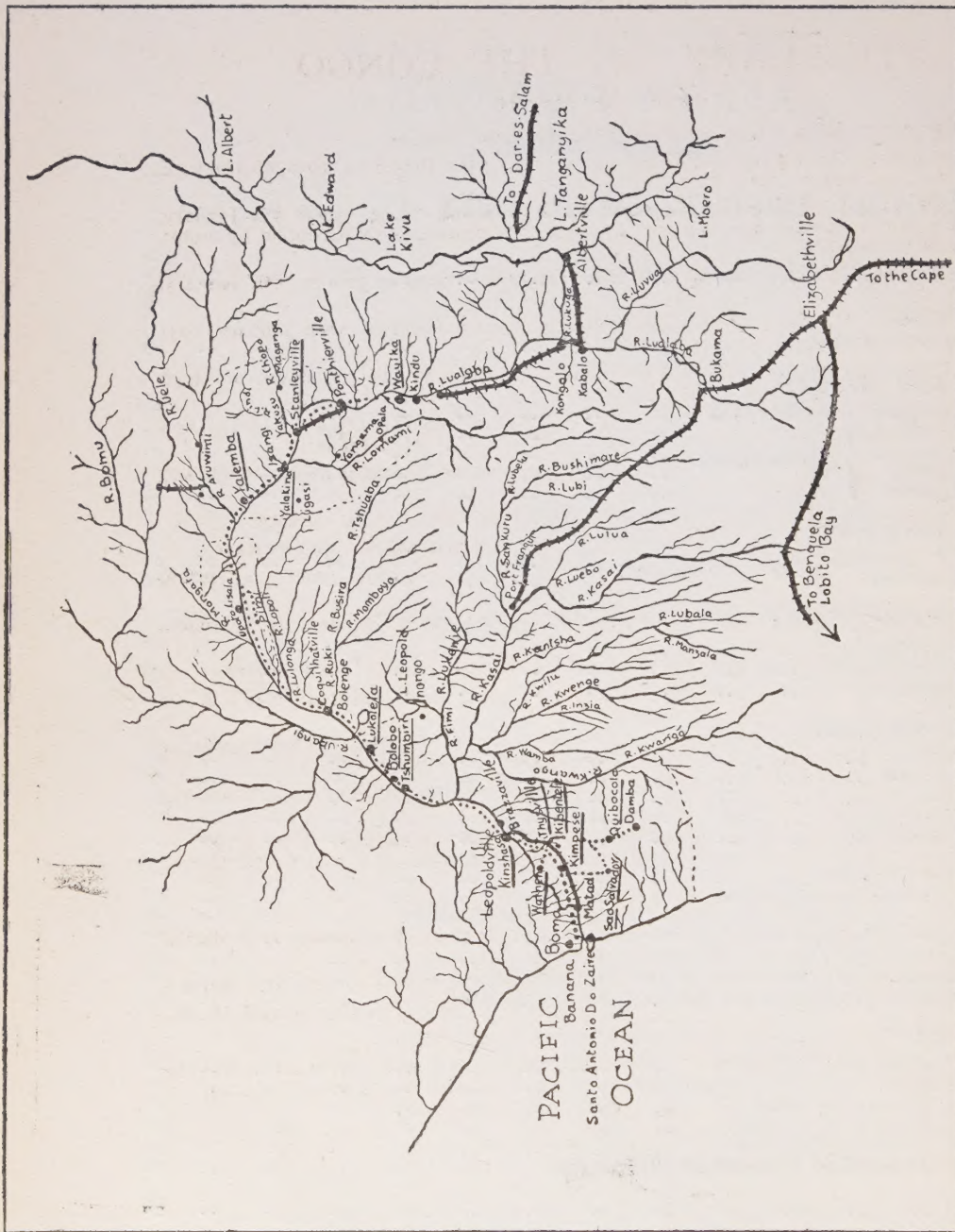
Route from LONDON to CONGO



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A MEDICAL DEPUTATION TO B.M.S. CONGO FIELD

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ROUTE ON CONGO.
(Matadi—Leopoldville (Kinshasa).)

Lower River:
Leopoldville to Kibentele (via Moerbeke). Rail-
way and motor.
Kibentele to Thysville to Wathen and back to
Thysville. Motor.
Thysville to Kimpese. Railway.
Kimpese to Songololo by rail and then by motor
to Sao Salvador.
Sao Salvador to Quibocolo—to Damba and back,
then to Kibentele. Motor.
Kibentele to Leopoldville.

Other visits:

Bolenge on the way D.C.C.M.
Pimu special. B.M.S. for Hospital.
Liyeka up the R. Lomami from Yalakina.
Tshopo Falls from Stanleyville.
Brazzaville from Kinshasa. Swed. Bapt. M.
Sona Bata from Thysville.
Marchal from Thysville.
North bank towns from Upoto and Damba from
Quibocolo.
Plantations visited: Mongana, Albertia, Bumba,
Abetha and Lomami Coyat Liyeka.

B.M.S. Stations underlined.

Upper River:
Leopoldville to Tshumbiri. Bolobo and Lukolela by
river steamer and motor boat.
Lukolela to Coquilhalville (and Bolenge) to Upoto
(Lisala) visit to Pimu. Steamer to Upoto and
Mongana then motor.
Upoto to Yalemba. Steamer.
Yalemba to Yalakina. *Grenfell*.
Rail and Steamer up Lualaba to Wayika.

ITINERARY ON THE CONGO

Banana to Matadi via Boma, a distance of 97½ miles, by ocean steamer.

Matadi to Leopoldville (Kinshasa), by rail, 250 miles. Left 25th December, 1930, at 5.30 a.m., arrived the same day at 8.30 p.m.

Leopoldville (Kinshasa) to Kibentele via Moerbeke, by rail and motor. (Left 5th January, 1931, at 5.30 a.m., arrived Moerbeke at 12.30 p.m. and proceeded to Kibentele by motor, arriving in 40 minutes.)

Kibentele to Thysville, about 30 miles. Left 8.30 a.m., and arrived 11.30 a.m., 8th January, 1931.

Thysville to Wathen (Gombe Lutete), 30 miles, by motor-van (camion), 10th January, 1931 (9.30 a.m. to 11.45 a.m.).

Return to Thysville by motor, thence via Marechal to Kimpese by rail, a distance of about 40 miles (9 a.m. to 2.15 p.m.). 16th January.

Kimpese to Songololo by train (2 p.m. to 4.45 p.m.). Tea at Songololo. (Left 5.15 p.m. and arrived at Saõ Salvador at 8.30 p.m., about 100 miles in all.) 19th January.

Saõ Salvador to Quibocolo by camion (6 a.m. to 4.30 p.m.), about 100 miles over a rough and difficult road. 27th January.

Quibocolo to Damba, about 30 miles. Returned the same afternoon. 28th January.

Quibocolo to Kibentele by camion (8.30 a.m. to 3.30 p.m.), about 90 miles. 2nd February.

Kibentele to Leopoldville via Moerbeke (11.30 a.m. to 9.45 p.m.), about 145 miles. 4th February.

Leopoldville to Tshumbiri, 250 kilometres, 156½ miles, by river steamer (Monday, 9th February, 6 a.m., to Tuesday, 5 p.m.).

Tshumbiri to Bolobo, 60 kilometres, or 37½ miles (11 a.m. to 5.30 p.m.). 11th February.

Bolobo to Lukolela, 190 kilometres, or 118¾ miles, by open motor-boat (Thursday, 6.48 a.m., to Friday, 3.45 p.m.). 19th to 20th February.

Lukolela to Coquilhatville and Bolenge, 190 kilometres, or 118¾ miles, by river steamer (Wednesday, 25th February, 7.15 a.m., to Thursday, 26th February, 5 p.m.).

Coquilhatville to Upoto, 520 kilometres, or 325 miles, by river steamer (Friday, 27th February, at 10 a.m., to Tuesday, 3rd March, at 4 p.m.).

Upoto to Pimu via Mongana, about 90 miles, by river steamer and camion. (Left Upoto at 3 p.m. on 4th March, arrived Mongana at 6.30 p.m. Left Mongana at 10 a.m. on 5th March, arrived Pimu 5 p.m.)

Returned to Upoto, arriving Monday 9th March.

Upoto to Yalembe, 1,200 kilometres, or 750 miles, by river steamer (Wednesday, 11th March, at 7.30 a.m., to Friday, 13th March, at 3 p.m.).

Yalembe to Yalakina, by the *Grenfell*. (Left Friday, 20th March, arrived 10 a.m. 21st March.)

Yalakina to Yakusu, Left 23rd March at 6 a.m. and arrived Yakusu at 11 a.m. on 24th March.

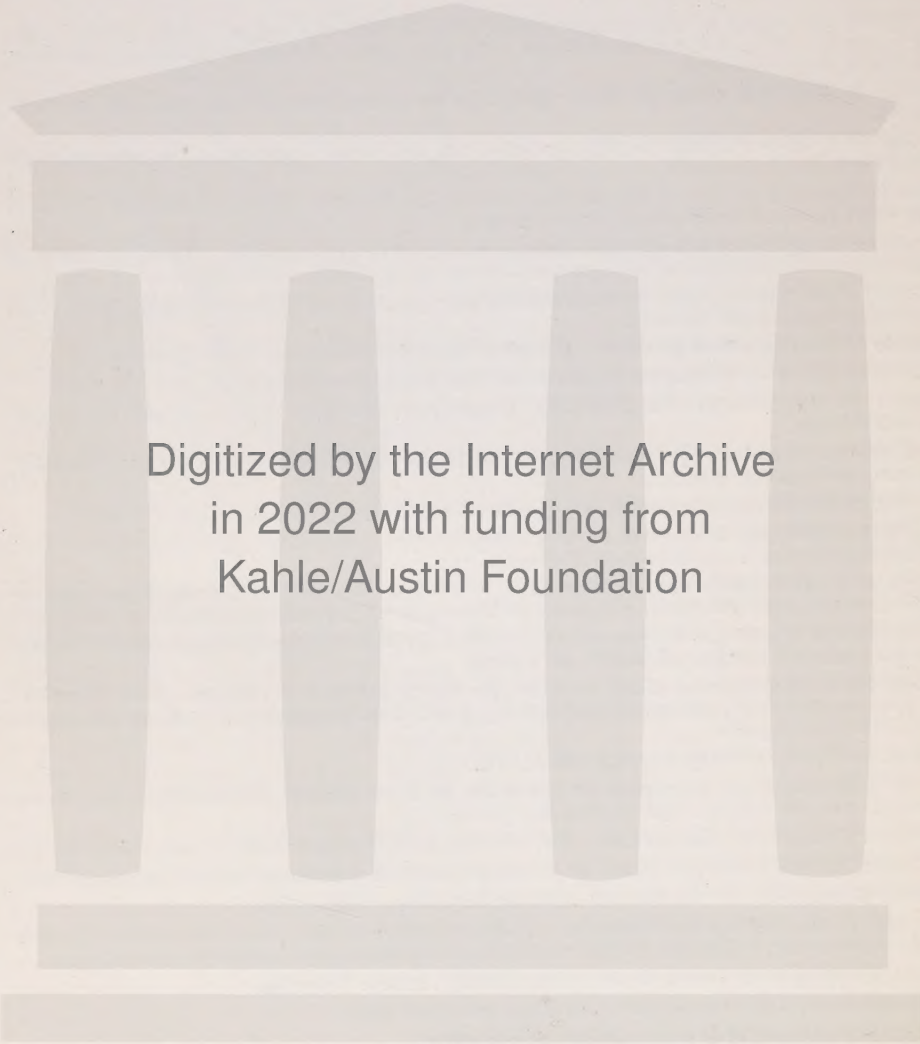
Yakusu to Stanleyville, by the *Grenfell*, distance 12 miles. 27th March.

Stanleyville to Wayika via Ponthierville. To Ponthierville by rail, and from there to Wayika by river steamer, a distance of 360 kilometres or 225 miles (28th March to 30th March).

Returned, stopping at all places on the return journey, except Yalembe;

The distance travelled during the tour of the Congo was 7,011 miles.

The total distance travelled is approximately 16,000 miles.



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PROLOGUE

This deputation to the Congo, commissioned by the General Committee of the Baptist Missionary Society and financed by the Smith Bequest, has the honour to submit the report of the visit, yet withal in some humbleness as befits the singularity of the deputation, there being but one member.

The whole visit occupied six months and three weeks from the time of leaving London to the day of return. Acknowledgment is due and most gratefully made to the Grace and Mercy of God, manifest in every step of the way, the answer to the prayers of a great company of believers.

London was left on the 4th of December, Antwerp on the 7th, and the Congo was reached on the 23rd of December, 1930, when the *Anversville* tied up at Boma. Disembarking at Matadi on the 24th, baggage was transferred to the "Boat Train" and the night spent in the Congomane Hotel. After a long train journey I arrived at Leopoldville Est, the B.M.S. Head-quarters, at 8.30 p.m. on Christmas Day. This completed the first stage of the visit. From Kinshasa, as it is better known at home, the tour of the lower Congo and then of the middle and upper Congo was made, finishing with the Field Committee Meetings of the Lower and Middle Congo area. The last stage of the visit was the journey home; departure from Congo by the *Albertville* on the 7th of June and arrival in London on the morning of 25th June, 1931.

On this occasion the visit to the Congo was made (owing to unavoidable circumstances) in the hot season, which is also the wet season, and just the time when all the discomforts experienced by the missionaries may best be appreciated. The hope that one might strike what is known as the "Small Dry Season" (an uncertain interlude in the rains) was fully realised, for the journey through the lower Congo area was not once interrupted by storm or flood.

The primary aim of the visit was concerned with the location and establishment of the "Smith Memorial Hospital," but the visit extended to a fairly complete survey of the entire B.M.S. Congo Field and study of the needs of the San Salvador and Bolobo Hospitals, the proposed scheme for a United Hospital at Kimpese for the training of Infirmiers and other African hospital and dispensary staff, and to other matters.

The tour included a visit to each of the Lower and Middle Congo Stations, to the main stations of the Upper Congo, to some stations of other Missionary Societies; and a call on the veteran missionary at Wayika—the Rev. John Whitehead. Every opportunity was taken for interview and discussion with Government officials, commercial men and missionaries of other Societies. Among those interviewed were Dr. Duren at the Belgian Colonial Office in Brussels, Monsieur the Governor-General of Congo Belge, His Excellency the Governor of the Portuguese Territory, Messieurs the Provincial Governors of the Congo-Kasai and of the Province Orientale of Congo Belge, the Director of the Medical Service in the Congo Belge, his Deputy and Provincial Chiefs, a number of Administrators, of High Officials of Commercial Firms and others.

The Africa of to-day is very different from the Africa even of the time of the 1919 Embassy of the B.M.S. The abolition of carrier transport and the introduction

of the motor-car and aeroplane marks in one direction the leap forward that has been made and is an index to some extent of the development and advance all round. At the present time all the issues are complicated by the acute trade depression from which the Congo suffers in common with the rest of the world, and its dire effects were manifest at every turn.

One treads still as on holy ground (for was not the entry into this land won at great cost by the lives of our early missionaries?), yet sadness is mingled with joy in the evidences of the transformation of the peoples. One is deeply impressed, not only with the high cost of this great enterprise, nor yet alone with the wonder of an awakening Africa, but also with the courage and tenacity of our staff of missionaries and the steadfastness of the African Church. As one passes through miles of country, from station to station, each of which radiates for yet many more miles, there comes a deep sense of awe. God is here, manifest in the wondrous spectacle of peoples in the redeeming, and a new day is dawning for this great land formerly and aptly called the open sore of the world. May this report be blessed in deepening the interest and prayer of our Home Churches and furthering the cause of Christ's Kingdom in Congo.

I desire most gratefully to acknowledge the abounding generosity, helpfulness and hospitality of the missionaries and their wives so freely lavished upon one at every station, and especially the care and trouble and the patience of our capable Congo Secretary, the Rev. C. E. Pugh, in shepherding me through all the intricacies of the tour.

INTRODUCTION

FROM ANTWERP TO KINSHASA.

On Thursday night, the 4th of December, 1930, in the midst of a London fog, the deputation departed from Liverpool Street Station for Antwerp via Harwich. In spite of the weather some of the Mission House Staff and other friends heartened the traveller by a very much appreciated send off. It was planned to leave a day early to afford time for appointments at Brussels which Dr. Anet had kindly arranged with some Colonial Office Officials. These were fixed for Friday afternoon, Saturday being an unsuitable day. Fog in the channel delayed the crossing by twelve hours; and Antwerp was not reached till 9 p.m. Fortunately Dr. Anet found it possible to make a new appointment with Dr. Duren for Saturday morning, and by travelling to Brussels on an early train an hour's interview with him was obtained. Dr. Duren is the Colonial Office head of the Congo-Belge Medical Service, and he very kindly gave me a letter of introduction to Dr. Trolli, head of the Medical Service in the Congo itself. Unfortunately the other appointments could not be duplicated, but a visit was paid to the School of Tropical Medicine.

The *Anversville* left Antwerp at midday on Sunday, 7th December, and, with scarcely any delay by fog, arrived at Lisbon on the 11th and at Teneriffe on the 13th. There were few passengers and the deputation was the only representative of Missions, but he repudiated the title of "Rev. Père" with which he was labelled on the ticket on his cabin door. At Teneriffe, contrary to expectation at this time of the year, the sky was overcast, and in the consequent coolness a walk ashore was enjoyed. The old-time mule-drawn wagonette is replaced by the motor-car, but the stay of the steamer was not sufficient to permit of a journey over the hill to Oratava on the other side of the island. This trip can be done in about 4½ hours. The road is rough and the driving furious, but the scenery is beautiful and the sea at Oratava (said to be some six miles deep) is such a wonderful blue as to make the journey worth while.

The weather became really sticky by the 17th, and the last week was very hot. The first glimpse of Africa was obtained on the 18th, and one has never ceased to think it disappointing, for all that can be seen are a few isolated trees apparently standing in the sea. A few hours later, however, land became visible and even some hills—the coast of Liberia. While observing the coast a moving object was seen making a great commotion in the sea by the sandy beach. On looking through glasses a pretty good-sized elephant could be plainly seen having a wonderful time splashing about in the water and spouting it all over himself. One may travel many times and not see the same again from a steamer's deck.

The voyage was uneventful, and the few passengers failed to arouse any enthusiasm even for the crossing of the equator. Our arrival was heralded a full day in advance by the muddy waters of the Congo which flow far out into the sea. At six o'clock in the morning on the 23rd December we anchored off Banana, an island at the mouth of the Congo. The Congo is here the dividing line between the Belgian and the Portuguese territories of the Congo. After a few hours for taking on boys to work the cargo, we proceeded up river and tied up for the night at Boma. A

visit was paid to Mr. and Mrs. Crist and Mr. and Mrs. Canutsen of the American Christian Alliance Mission. It was holiday season and the schools were closed, but I was shown over the premises. Boma is the base only, and their main work is in the interior in the Belgian Territory.

Early on the following morning the last part of the journey was commenced. The river is fairly narrow between Boma and Matadi, but it is deep, said to be 90 feet deep in places. We passed the *Leopoldville*, the largest of the fleet, a two-funnelled steamer, beside which we looked rather small. Near to Matadi on the right side of the river where there is a sharp bend, a dangerous whirlpool is encountered. The pool is known as the Devil's Cauldron, a title that seems highly appropriate. I am told that all attempts to ascertain the depth of the river at this point have been unsuccessful. Just before we reach Matadi, we come to a promontory where there are still evidences of the early B.M.S. station in the cluster of fruit trees on the hill above the beach. Here Thomas Lewis and his companions landed and were met by the news of the deaths from fever of two of our missionaries. The B.M.S. property here is known as Underhill, and we still own a large part of the original concession which future development may render valuable. The *Anversville* tied up to the wharf at Matadi and all the passengers were landed before midday. The rest of the day was fully occupied in securing a place on the first train and getting baggage on board.

Matadi lies in a hollow between hills, and there are hills also on the opposite side of the river. It is reputedly very hot and I can well believe it, though it was agreeably cool when I was there. The town has spread up the hill and is still spreading. Some buildings are well placed high up and get the benefit of the up-river breeze. The new site of the Swedish Baptist Mission lies well up the hill about twenty minutes by car from the wharf. When the Embassy visited the Congo in 1919, Matadi was the Mission Head-quarters. In 1921 the central offices and the Secretariat were removed to Kinshasa. In 1929 part of the property of the B.M.S. and the whole of the Swedish Baptist Mission property were taken by the Government for extension of the port and of the railway to Ango Ango and compensation was given. The Swedish Mission received in part payment twenty-five acres of land on a good site suitable to the work. They also received a sum of money by which they have built their present premises and have a balance for further building to be undertaken shortly. It was arranged that the Swedish Mission take over the work of the B.M.S. and of the A.B.F.M.S., and this plan has worked very well. A church was built on their site, but the native town has been moved and it is necessary to build another church more accessible to the people. Negotiations have been proceeding for some time and the Government have now offered a site in the neutral zone. This site was applied for by a public house, but is now accepted by the Swedish Mission. The site is sloping but can easily be levelled. The foundations of the building will be on rock. Oriented as planned by Mr. Öhrneman it will have full advantage of the breeze that sweeps down the valley. The building of the church will be shared by the three Societies—a fine co-operative effort. In addition to the B.M.S. contribution, the West Coast people in Matadi, Thysville and Kinshasa have given £100. The site is a gift from the Government. It is very gratifying to learn that about one hundred Zombos, who have migrated from Quibocolo, were baptized at Christmas time and more than that number have been enrolled as inquirers and will be baptized this year. From most of our B.M.S. Stations we send teachers to Matadi to work among our people under the Swedish Mission.

The railway line has now been completed to Ango Ango and the pipe line to Kinshasa has been in operation for some years pumping mineral oil for fuel, etc., for trains, boats, and power plants.

In the Congomane Hotel, which is about halfway up the hill, fairly comfortable quarters were obtained for the night. It was not surprising to find the hotel *en fête* on Christmas Eve, and a noisy jazz band kept things lively till after three in the morning. The African boy can, however, sleep through anything and so appeared fresh at 4.15 a.m. to rouse everyone going by the train. Stumbling down in the darkness, a boy leading the way and carrying the valise, one soon encountered others in the same plight and somehow we all succeeded in getting aboard the train before its departure at 5.30 a.m. The train was not a new one, but we were told that at 9.30 a.m. we would be transferred into one of the new trains with restaurant car. Seeing that I had not made provision for this long wait for breakfast, a kindly Belgian brought me some buttered bread and a couple of hard-boiled eggs, which I most gratefully accepted. The new train is very attractive in appearance and is indeed as comfortable as it looks. It is still run on the narrow gauge but is so constructed that it can easily be adapted to the broader gauge when the new line is completed. This was the maiden trip of the new train, and it was exceedingly well done. The restaurant is well appointed, the meals were good and well served, and the train arrived at Leopoldville Est (Kinshasa) an hour and a half sooner than anyone expected. A taxi took me quickly to the Union Mission Hostel, which they all know as B.M.S., and here I made my first contact with the Mission in the midst of Christmas festivity. Mr. and Mrs. Pugh were expecting me at ten, so I went over to their house, and presently the British Consul came seeking me for the despatch bag which I carried. He was full of apologies for having missed me at the train, but in common with everyone else he had been told we would not arrive before 10 p.m. Among my baggage somewhere was a Christmas gift to Mrs. Pugh, a case of apples brought out in my cabin and not subjected to cold storage, but alas it could not be got from the station till the next day. The journey to Kinshasa from Matadi was a long uphill climb till about midday. At Kimpese Mr. Reynolds and Mr. Morrish appeared at the train to bid me welcome and give me letters for Kinshasa. At last we topped the hills, so long a barrier to the hinterland of Congo, and then commenced a steady decline to Kinshasa. The line is 400 kilometres in length and it is said that it cost a European life for each kilometre and an African life for each sleeper. This is but one part of the great price paid for the opening up of Central Africa. Commerce has paid its high price, but so, also, have the bearers of the light. Many and valuable lives have been laid down, and though diverse the purpose, all will yet serve the one great end. We may not see it in our time, but come it will, that great and glorious day when Jesus shall reign.

SURVEY AND REPORT

STANLEY POOL

KINSHASA.

Present: Rev. C. E. PUGH, Congo Secretary, and Mrs. PUGH.

Rev. D. and Mrs. CHRISTY DAVIES.

Rev. P. H. and Mrs. AUSTIN.

Mr. and Mrs. J. PALMER HERN.

Visits: 25/12/30 to 5/1/31, 5/2/31 to 9/2/31, and 8/5/31 to 5/6/31.

Church Members: Full, 233; Associate, 223.

Baptisms last year, 55. Catechumens, 471. Christian Community, 1,200.

Kinshasa, now known as Leopoldville, is the capital of the Belgian Congo, and lies on the left bank of Stanley Pool, extending for several miles from just above the rapids. It has grown very quickly and in spite of the depression is still growing, though for the time being the population has declined somewhat. The last census is not yet published, but the European population is said to be just short of 3,000, and the African population about 41,000. What is shown as Leopoldville on the sketch map of the Embassy Report is now called Leopoldville-Ouest. From the B.M.S. site west to and beyond Kalina Point is now built up with residences, mostly Government, but some the houses of high officials of the Huileries du Congo-Belge (better known in England as Lever's). The house of the Papal Delegate is one of special magnificence and is alongside that of the Governor-General's present residence. A motor-bus service runs from Leopoldville-Est to Kalina and to Leopoldville-Ouest. Very considerable dock extension has taken place since the visit of the Embassy. The docks extend east of the B.M.S. property. The H.C.B., with a railway running on to their wharf, lies immediately to the east and still further east the wharves of the Unatra Company are marked by the large cranes and extensive stores. Passengers now leave the train at Leopoldville-Est and the railway station lies about ten minutes' walk to the east of the B.M.S. head-quarters. Our original mission station, part of which was sold to the H.C.B. in 1916, now lies in the European Reserve and the church there is used exclusively for services for Europeans. As this could no longer be used for the work among the Africans, another site was obtained in the native town and on it we have a fine church, school premises and some African staff quarters.

Leopoldville is administered by an Urban Council, who, under the guidance and direction of the Administrator, have prepared lay-out plans. These provide a white quarter, a commercial area, and a neutral zone between these and the native locations, which latter are now being rapidly extended over a new area to the west. Negotiations are proceeding for a new site for our mission work in this new native area which will be less than half a mile from B.M.S. head-quarters. The neutral zone is planned to be utilised as public parks and already a very fine one is completed and in use. A new water supply has just been laid on, which is taken from springs and a stream in the hills behind Leopoldville-Ouest, replacing the old supply taken from the Congo river. The new supply was commenced early in January of this year (1931). Electric light is supplied by a private company—the Coelectric Company, and the B.M.S., who have now the H.C.B. supply, will be obliged to change

over and take the company supply. (Since my departure the change-over has been arranged.) One enterprising African (an old Wathen boy, who was awarded the prize of three francs last year, as the most worthy citizen) generates his own electric supply for both light and power, supplying his house, his motor repair shops and garage. Leopoldville is, indeed, with its large Europeanised shops, hotels and restaurants, hospitals, administration and public buildings, parks and monuments, its public services and well-ordered and disciplined Africa quarters, a thoroughly modern town, and the Administrator and Urban Council are to be congratulated on their accomplishment and on their plans for the future.

It is worthy of note that the need of accommodation for missionaries passing through and visiting for conference has now been met by the erection of a Union Mission Hostel. This has been in operation for some years and is of great service. It does not pay its way, but I do not think it should be expected to do so. The commencement of a "buying agency" for the benefit of up-country missionaries may turn the balance to a credit one, and if this hope is realised it will be a source of much satisfaction in these difficult days. The hostel is very well run by Mr. and Mrs. Hern, and they make it a place wherein is friendliness and helpfulness, a very haven of restfulness and peace to the tired, bush-weary missionary. At Committee and Conference time the hostel is invaluable and at such times its accommodation is strained to its utmost limit.

The spiritual needs of white residents are catered for in a service each Sabbath day in the church. They find also a place of call in the Secretary's house, and on Wednesday evenings Mr. and Mrs. Davies keep open house with games and a lending library, and this is very much appreciated. One of the young men, who comes regularly, acts as librarian. The present time of depression is not a very good time to judge, but it does not seem at all probable that either a boarding establishment run by a missionary and his wife, or a Y.M.C.A., would prove successful. It is very satisfactory that our B.M.S. is held in high repute among the whites, and much friendliness and readiness to help is often shown.

The B.M.S. premises in the white reservation comprise four bungalows, two offices, some boys' quarters, a garage, a church, and an old dispensary now used as a store, which may be removed when the site in the new native location is obtained. Three of these bungalows are wood and iron and were well built and planned when erected, but it should not occasion surprise if at no distant date the Government, or rather the Urban Council, call on us to replace them. The Secretary's new house is a very well designed and comfortable house, but it requires to be "effectively" mosquito-proofed. This will be dealt with in detail under "Buildings," but here it is well to call attention to the special need of mosquito-proofing at Kinshasa. It is now a centre to which and from which there is continual and considerable traffic. Mosquitoes are very abundant at Kinshasa, especially near the river. A rough estimation shows that nine out of every ten mosquitoes caught in the office and bungalows which are near the river bank are found to be *Aedes Argenteus*, a carrier of yellow fever. It is true that Kinshasa lies 400 kilometres from the port of Matadi (though railway transport renders this distance less of a safeguard), but the danger lies in the importation of infection from native areas (now in free contact) in which yellow fever is endemic. The area of Leopoldville, which is within 200 metres of the extensive wharfage, cannot be satisfactorily or even materially freed from the carrier mosquitoes, and *protection is therefore essential*. The alterations that would be required in the three wood and iron bungalows are such as to render it impracticable, but the Secretary's bungalow and new bungalows should be mosquito-proofed. The estimate for the Secretary's bungalow is in the neighbourhood of £120, but it could be done for one-third of this if the supervision of a missionary technical expert passing through could be obtained.

Other premises of the B.M.S. are situated in the native town on a centrally placed plot about 100 metres by 50 metres. It is here that the church for native services and the schools are placed. The buildings are good so far as they go and the very most is made of them. I question if anywhere in Africa premises are to be found which are so constantly in use morning, noon, and night all the year round as are these.

In spite of the difficulties, and they are not a few, a wonderful church life is being built up, but Kinshasa is a place of great strategic importance as well as of dire need, and a much larger and more comprehensive work is in urgent demand. This will be considered later*—here it is well to turn to the splendid work being done. The town site is fully a mile and a half from the missionaries' bungalows, so that motor transport is essential or the work could not be done. Sunday is indeed a strenuous day. The first service—that for the West Coast people—is at 7.30 a.m. and is conducted in English. The Coast people are all literate, and they come from the Gold Coast chiefly, but also from Nigeria, Togoland, and Sierra Leone, where they have had church connections, mostly Church of England and Wesleyan. They have to finish their service promptly at 8.30 to permit of the next service commencing. The church was well filled, and I had much pleasure in addressing these people in English without the need of an interpreter. The Bangala service commences at 8.30, and in a minute or two the Coast people were out and the church crowded with Bangala-speaking people who come from up-river. On the occasion of my visit this was a Communion Service—my first on the Congo. About 200 participated and the service was most impressive. At 9.30 another change—the building is quickly emptied and as quickly filled to overflowing. This time the service is in Kikongo for the people from the Bas-Congo. Children's services are held simultaneously in the school, Mrs. Pugh taking the Bangalas and Mrs. Austin, the Bakongos. At all these services a great welcome was accorded me as the B.M.S. deputation. We hastened back to be present at the English service at 11 a.m., which was attended by about 30 people. At 2 p.m. we returned to the native town, where another Communion Service was held, and again about 200 participated. This was followed by a service at 3 p.m. Sunday schools are conducted in the school at the same hours, and an open-air service follows. On one Sunday each month there is a Devotional Service in the evening for the missionaries. The open-air service is worth special mention, the one I attended was an unforgettable meeting. I went a little early to get, if possible, some cine photos. The band processed through some part of the town and finished at the B.M.S. premises, bringing with it a fair crowd of people. The inside of the enclosure in front of the church and the three adjoining streets were crowded and there were well over 1,000 people present. It is, I should think, a unique open-air meeting. Conducted jointly by two Africans and two Europeans and in three languages—French, Bangala and Kikongo, with a prayer in a fourth language. What a cosmopolitan crowd! and how eager they are! Here are people from far up-river (hundreds of miles), others from far down the river, from Zomboland, São Salvador, Wathen, and yet others from Congo-Kasai, some Coast people and some Mohammedans, a few of whom have been converted at this meeting. Addresses were given by two Africans and one European (this in French) and a wonderful atmosphere pervaded the entire gathering. This was a most inspiring meeting and when concluded it seemed to break up with reluctance.

The week days are no less busy. There are schools, morning, afternoon and evening, inquirers' classes, infant welfare, dorcas and other meetings, an unceasing round of activity. There are diverse languages, a considerable element of fluctuation among the population, uncertainty of continuity in the mission staff, and special difficulties from the cosmopolitan character of the town. These latter militate

* See page

particularly against regular school work and create a need for the schools to be differentiated by having separate provision for casual attenders apart from those who will go right through. Mrs. Pugh conducts the kindergarten and has 113 tiny black tots to care for. It is a most interesting and attractive sight. There are four other schools with 325 boys and 205 girls, so that church and school premises are fully occupied, particularly when you add to this the special class for women. The premises are altogether too small and the equipment sadly needs improving. It was found this year that when other expenses are met there remains just £5 for equipment for all the school work.

Dispensary is also held in the church and an Infant Welfare Clinic. Valuable help is given by a faithful old woman who is a skilled midwife and does a splendid work in the town. Despite the hospital and dispensaries of the Government there is a considerable demand for this B.M.S. dispensary work. Formerly held in the dispensary premises, it had to be transferred when the dispensary came within the European reserve, but the building was not transferred, and there is no room for it. The infant welfare was commenced some ten years ago by Mrs. Christy Davies and started as the activity of the Union de Femme Coloniale. The Commissaire's wife and the wives of some of those in commerce took much interest and the work thrived. Then sisters were brought out for the hospital and one of them was asked to come and help. This she did and more, for it appeared that her main interest proved to be in putting Roman Catholic medals on the infants. She made things very difficult for Mrs. Christy Davies, who had finally to withdraw. For some years nothing further was done, but many children were being lost, and eighteen months ago Mrs. Christy Davies started a new infant welfare clinic at the church which is now going well. There are 40 members and others also come. Expectant women now receive a card so that when they go to hospital the child cannot be claimed as Catholic by giving it a medal. The babies are drafted into our welfare clinic and later they come to the kindergarten.

Women's Work.

There is a Dorcas Society among the West Coast women and they make up garments for the schools and packets of frocks to send to other stations. The women give voluntary service and provide all materials.

Other women.—A register is kept showing Christians and non-Christians, and visitation is done every Saturday both by the European Mission ladies and by women visitors from among the Christians. New women generally find their way to the Mission through the school. There are many unfortunates in a town like this. They mostly come with their husbands and either leave their husbands or their husbands leave them, though some come unattached. These women are mostly Bangalas, and their country is so far away that they are thus the more easily stranded. Mrs. Christy Davies has started a work amongst them and teaches them fancy work, providing an industry whereby they can earn a livelihood enabling them to keep straight. There are 33 now earning their own living and going straight. If they lapse the work is taken away. The fancy work has a good sale in Kinshasa, but it seems to me this is of special interest to women at home and help might be given in material and in the sale of work done.

Mr. and Mrs. Christy Davies work among the Bangalas and Mr. and Mrs. Austin among the Bakongos—lower Congo natives. The latter are mixed, some from Christian communities and some altogether heathen. Recently there are signs of a mass movement. Large numbers are coming to the church, just one following another. Many of these are Zombos, among whom a similar movement is taking place at Matadi. Mr. and Mrs. Austin also undertake work at Benseki, a village 20 miles to the south-west, where there is a church and a village school.

Kinshasa is the hub of much of the work in Congo, and the Church here has to look after church members from all areas and Missions. Teachers for the Bakongos are provided by Wathen, Thysville and Kibentele in turn and are usually Kimpese trained men. No such arrangement is possible for the Bangalas and teachers are hard to get. Though there is room and even demand for a much greater work in Kinshasa, could we but do it, the present work is very fine and should not be allowed to suffer from want of continuity. When application was made for this site in the native town a promise was given to Government that we would seek to have a qualified French teacher. We are still seeking. Who will go for us?

Leopoldville-Ouest is the head-quarters of the **Conseil Protestant du Congo**, a pioneer of united missionary effort. Our own Baptist missionaries were prominent at its inception and have taken throughout a leading place. The present Secretary, the Rev. Emery Ross, of the Disciples of Christ Christian Mission, is doing a fine work, both in promoting united and co-operative effort and in his constant vigilance in defence of the Protestant position and work in the Belgian Congo.

My first days in Kinshasa were fully occupied (a) in consultation with Mr. Pugh on the itinerary for the lower Congo first and later the middle and upper Congo ; and (b) in discussion of various issues and matters relative to the stations and their work generally. Following upon these the first move was made on Monday, the 5th January, when I started off by train at 5.30 a.m. for Kibentele, one of the newer stations of the Bas Congo.

The stay in Africa was extended by three weeks and the time of the meetings of the **Lower and Middle Congo Committee** advanced a week in order that I might have the opportunity of conferring with the Committee. This was probably the most fully attended Committee of recent years. There were 30 persons present. It is a very excellent arrangement and will prove beneficial to the whole work as well as to the individual workers. By the kindness and courtesy of the secretary and the other missionaries an invitation was extended to me to attend also the Estimates Sub-committee. These meetings were of great value in making it more possible to grasp the situation and the work being done.

The Estimates Sub-committee surveyed with great care and in detail the estimates submitted by the various stations for the work of the ensuing year. They have the very difficult task of cutting down and sometimes cutting out the items of proposed expenditure in order to come within the sum which the Society may be able to allocate. Their report is presented to the general Committee.

At the full Committee one was impressed with the thoroughness with which every matter was discussed. This opportunity was taken to present to the Missionaries in committee a survey report of the B.M.S. work on the Congo and an outline of the suggestions and proposals that had been formulated as the outcome. Free and frank criticism of these was sought and the missionaries responded in the most kindly and helpful way, giving their views, opinions and advice, and in discussing all the matters raised. A most satisfactory measure of agreement was attained, and it is an encouragement in presenting this report to the General Committee and the Home Churches. Would that one could adequately portray the picture presented by the deliberations of the Committee of shortage of staff and funds in face of a great opportunity.

The Devotional Meeting of the Committee was full of inspiration and caused one to feel much thankfulness for the staff of workers of the Congo Mission.

BRAZZAVILLE.

The Rev. J. Sodergren extended a very kind invitation to me to go across the Pool and visit the work of the Swedish Baptist Mission, especially their Industrial Training School. Brazzaville is the capital of French Equatorial Africa, and lies

on the other side of the Pool from Leopoldville. There is a half-hour ferry service from 6 a.m. to 6 p.m. and by this means I went across. I was met by a car sent by the Mission and taken to their premises at Brazzaville itself, where there was breakfast awaiting me. Brazzaville is not so extensive as Leopoldville, but is also well organised, well laid out and rapidly growing. The Swedish Baptist Mission have premises in Brazzaville including a church, but they have also a very fine site on a hill overlooking the rapids about three miles out and here is their main work. The Rev. Mr. Sodergren kindly motored me over to the Industrial School, taking a route that gives a very fine view of the Pool and the Rapids. The site is ample and well laid out. On it they have established an Industrial Training School and a Primary and Middle School. The extent of the site is sufficient to enable them to grow the food for their boarders. The Industrial enterprise is mainly concerned with furniture-making and this they do very well. Their most recent addition is the making of spring and fibre mattresses and their first efforts were very creditable. The springs and ticking are imported, but they hope soon to make the springs in their own shops on the arrival of another worker who is a blacksmith. The training is thorough and on a well graduated system. They have 40 young men at work, mostly pupils, and each youth has his own bench and tools. They have several machines operated by an old Ford engine, but use them only when they have work that has to be done quickly as they want the boys to have the training of hand work—sawing, planing, mortising, etc. They make a good variety of furniture and have great demand for it. Their prices are low. Government is their best customer. Their workmanship stands the test of the easily sliding drawer which does ~~not~~ ^{not} jamb. The Industrial School is in charge of a technical expert and craftsman, who at the same time is designer and builder for the entire Mission. At the time of my visit he was superintending the building of a Church within the grounds of the Mission. It is a good building and well designed, but I think it would have been an advantage to orient it side on to the prevailing breeze. The Primary and Middle School is not very large, their main school being at a station three hours' journey inland on the railway. They have the signal advantage of separate rooms for each class. The French code and curriculum are followed, and their schools are inspected and examined by the Government inspectors. The school premises have to be up to a standard approved by the Government. All the work here is very good. The Swedish Mission builds good solid houses and they tell me their building costs are low. In Brazzaville all the buildings are of brick, but in some other places they have preferred semi-permanent and even temporary buildings at very low cost. The Mission no longer has ivory carving done on the premises, but they market the work of some of their old boys, who work in their own houses in the town. The carving is good in workmanship and design, and this work is well patronised by missionaries and others going home. The Swedish Mission maintains very good relations with the Government and the latter show much appreciation of the schools and industrial training of the Mission.

KIBENTELE

Present : Rev. W. B. FRAME.

Rev. E. D. F. GUYTON.

Rev. A. W. and Mrs. HILLARD.

Visits : 5/1/31 to 8/1/31, and 2/2/31 to 4/2/31.

Soil, clay. Prevailing breeze, S.W. by W. Approximately 7 miles south of railway from Moerbeke, which is at kilometre 191 on the main line.

Church Members, 1,506. (Increase of 67.)

Baptisms last year, 97.

Catechumens, 219.

Village Schools, 87.

Total pupils under Christian instruction, 1,825. Boarders : 50 boys ; 24 girls.

The district is divided into seven areas, each of which has a Communion centre.

Moerbeke, the station for Kibentele, was reached at 12.30 p.m., an hour before schedule time. This is not really a habit on this railway ; indeed missionaries tell of occasions when the destination was not reached the same day, and the night had to be put in somehow without even the possibility of lying down. There is a large sugar plantation and factory here called the Sucrière. They make and market a very good quality of granulated cane sugar at a cheap rate. The manager, who lives close to the station, very kindly took me in and gave me a cup of coffee. Presently Mr. Frame and Mr. Hillard arrived in the station camion (motor lorry). They cleared some cement and other goods from the station and we made our way to Kibentele. The camion is a 24 h.p. Ford with dual gear. The road is very rough in places and hilly, but the camion with its reserve power and extra low gear easily overcame all difficulties and we arrived safely. Our entry was hailed by a fife and (locally made) drum band, who marched in procession in front of Mr. Hillard's house and sang a hymn of welcome.

Kibentele station lies on the top of a hill on a fine plateau and from its eminence ten villages can be seen comparatively near. It is named after Bentley and was started in 1920, though work was done in the district long before that. In a north-easterly direction one looks across the hill on which Tom Comber was shot in his attempt to penetrate to Stanley Pool. Later we visited Tungwa, the village where he found sanctuary and had his wounds tended. Kibentele stands 1,400 feet above sea-level and in consequence, whatever heat there may be through the day, the nights are cool. The soil is clay, which is not very good for growing food but very convenient for the making of bricks. These can be made at 10s. per 1,000, a very cheap price. The bungalows here are brick, are well constructed and suitable to the climate. Mr. Frame is to be congratulated on both design and construction. It was holiday time when I arrived and the schools were not in session, but I saw them when passing through on my return from Portuguese Congo. The school premises consist of a carpenter's shed and a grass hut, and there is not much equipment. It is nevertheless surprising what is accomplished. The spirit in which the work is done and the eagerness of the pupils make up to a wonderful extent for deficiencies in staff, accommodation and equipment. In addition to the boarders, children from neighbouring villages attend the school. The development of the girls' school is a matter of concern at the moment, but the appointment of Miss Glen Smith now, and of Miss James on her return from furlough, to undertake this and other work gives promise of development.

A service was held at 9 a.m. on Wednesday in the building erected for a

carpenter's shed. Nlemvo, well known as the helper of Dr. Bentley, and now blind from glaucoma, gave an address of welcome. He then knelt on the ground and put soil twice on each temple. In replying, the greetings were reciprocated and the people were reminded that we do not forget, but have them always in our thoughts and prayers. An address followed on 1 John v. 4: "This is the victory that overcometh the world even our faith." Subsequently Mr. Frame called for the deacons to stand up, then the church members, and lastly those who could read the Bible. It was heartening to see so many, but the small proportion of women who can read was eloquent of the need for work among women and girls. Questions were then asked. Can B.M.S. send a doctor? Will they send Miss Head back? While we cannot send a doctor they are, I am told, very pleased at the prospect of Miss Head's return.

Nlemvo lives in a house built for him in the station village which lies south-west of the station. He showed me with great pride a Braille Bible which he received as a gift. He can read it with freedom and delights to do so. He introduced me to his wife and children. He is well and comfortable here and has still much usefulness before him. Visits were paid to two villages. Tungwa, in which Comber was received, has, I am told, lost in numbers somewhat and is quite small. They have a good brick church and the village is predominantly Protestant, though at one end an imposing Catholic church is being erected. The church bell was given by Heath Street Church, Birmingham, who supported Pinnock, a black man of the Mission and whose name is in the inscription on the bell. Ndembo was the other village visited. Here the chief is a woman, Bota, by name. Her mother was chief before her and gave to B.M.S. the present site at Kibentele. Very naturally one was asked to see some sick people, and it is clear there is wide scope for the Sudbury Dispensary when Miss Head returns. This dispensary is a well-built brick building to the west of the station with Sudbury in large letters over the door. It has a useful supply of drugs and other necessities. Miss Head was at Kinshasa completing her course in the Government hospital and laboratory when I left in June. She will be the Government agent for sleeping sickness for the area in which Kibentele is and have charge of a population of 8,000 for survey and treatment. This number is only for the section allotted by the Government—the station and its work extends to a population of about 30,000, almost half of whom are claimed by the Catholics in the wearing of a medal. There is great scope here among the 87 villages that have schools and others that are still without. There is a need for itineration, for house-to-house women's work, for the loving service of medical relief, infant welfare, etc., and, perhaps most of all, for the further training of teacher-evangelists and their wives. The name and example of Bentley should surely be a continual inspiration to all to give the best for the highest.

THYSVILLE

Present: Rev. R. L. and Mrs. JENNINGS (with their daughter, Muriel).

Miss D. H. JAMES.

Visits: 8/1/31 to 10/1/31, and 15/1/31 to 16/1/31.

Soil, sand and clay.

Prevailing breeze, S.W.

231 kilometres from Matadi.

Elevation, 2,400 ft.

Population of Thysville and District, 39,357.

Church Members, 1,513. (Increase 53.)

Baptisms, 88.

Catechumens, 242.

Christian community, 4,000.

Total pupils under instruction, 2,654. Boarders, 30 boys.

Village schools, 141.

It is astonishing how short a time a bare three days can be when there is so much to see and do. Arriving at Kibentele on the afternoon of the 5th, the morning of the 8th saw us on the road to Thysville by camion. Mr. and Mrs. Hillard, Mr. Frame and Mr. Guyton came with me for consultation with Thysville and Wathen staffs on the problem of the new railway station and works at Cattier, which now takes the place of Thysville on the main line. The road to Cattier and on to Thysville is not one of the best and set me wondering whether a six-wheeled vehicle with four-wheel drive would not be an advantage as it can with ease go into holes and come out again. Just going into Cattier at an awkward turning Mr. Hillard found he was unable to avoid the ditch and one side of the car went right in. We all dismounted and the boys lifted while we pushed, and the car, put in low gear, pulled till we got her safely out. We stopped at Cattier and looked at the site so far as we could see it. Cattier is on the deviation whereby Thysville is cut out and becomes only the end of a branch line. This town is newly built and still developing. I doubt if it will ever become as important as Thysville was, for the trains do not stop the night there and Cattier is not attractive as a place of residence. There is, however, already quite a large native town, and we ought to have a site for a church and school to enable provision to be made for the Christian community as well as for the evangelistic opportunity. Cattier is within the Kibentele area and is one hour and fifteen minutes from Kibentele by motor. It is about the same distance from Thysville, which, however, has not yet a motor, but when the stations work as one the supervision should be arranged by expediency and not by any artificial boundary.

Thysville stands high, 2,400 feet above sea-level. It is hilly, is very cool, has a fine view and, on the B.M.S. site, is almost entirely free from mosquitoes. The B.M.S. have a very compact site on the slope of the hill and every inch of it is occupied. We arrived in time for lunch, but the welcome meeting was arranged for the evening as many of the members are at work till 5 p.m. At this hour there was a meeting for prayer in connection with the World's Evangelical Alliance Week of Prayer. I was glad to attend this fine meeting and readily responded when asked to say a few words appropriate to the occasion. The welcome meeting followed, and when greetings were exchanged the opportunity was taken for presenting a petition for a doctor. This was done in person and in the following letter (translation from the Kikongo):—

Mr. DOCTOR,

Greetings to you from the Thysville Church. In the first place we are grateful for your coming to our place at Thysville. We extend to you a kind and respectful welcome. Now, after such expression, we have news to tell you. It is that we are seeing (feeling) sorrow. In our district we are without a doctor. We have much pain on account of sicknesses. There are many places where they have their doctors. As for us, in our whole district we have no one. If we go to Kisantu (the Jesuit Station), or to Nkolo (the Roman Catholic Redemptorist Station), with difficulty only are we helped.

Because of this, if you can think of us in the memory of the love of our Lord Jesus, we shall be truly grateful. We pray you to arrange for a doctor—if not for Thysville only, but with all the districts Wathen, Kibentele and Thysville. We are in the middle.

Well then, we have been hungry to see you, and this is our language to speak to you with respect and courtesy and love in our hearts. Moreover, we know it that you have love for us, for that is the reason you have come to us. Then Father (*Tata*), it is these things we are grieved about which we have indicated, that you may do it for us of your own good will.

We are pressed with eager desire, and were it so that you could be taken by force then you would not pass here, for we have a great desire for a doctor.

Then we leave the case with you which we have prepared, we who are members of the Thysville Church. Peace be with you in all your journeyings. God be with you. We conclude, we members of the B.M.S., Thysville,

MINGIDI NLOSO, DANIEL KUZA, MIMDONGA and DANIEL LALA,
MENGI and PEDRO MOZINHO, SAUL LUWAYA, AHELE MGONDA,
THOMA MATA, JAMES LENGE, SIMON NDUNGU, D. ALFRED
MABILAMA, PEDRO NKUNGU, T. LAISA MAKESA, S. MAYITA,
A. MANGEVO and YOANE ZUAN.

This was supplemented by a letter from the Saõ Salvador people living at Thysville in somewhat similar terms. We discussed the whole matter as far as was possible at this early stage of my tour, and I informed them of the consideration I was giving to a proposal for a United Hospital at Kimpese. I brought to their attention needs in other parts of the Congo field and in other lands. Subsequently from Wathen I sent the following reply to their letter :—

To the Deacons of the Baptist Churches in the Thysville Area :

DEAR BRETHREN,

I thank you very heartily for the kind greetings from the Thysville Church, and for your welcome.

I desire to convey to you and to the Thysville Churches from the Baptist Missionary Society greeting in the name of our Lord Jesus, and to express to you the love and sympathy which they bear to you and to all the brethren on the Congo.

Your petition has been received with much sympathy in the Mission [House, and I have come with much concern for your welfare to see and to study your needs, and those of others. You will see that I am making most careful inquiry in order to see whether it may be possible for something to be done to meet your needs.

I have spoken with you and explained the difficulties with which the Baptist Missionary Society is faced, and have assured you that they will not fail in anything that may be possible to do for your relief in due consideration of all the responsibilities that they bear in other parts of the world which they occupy.

Were it possible for me to remain with you, I would not need to be detained, nor yet would I need any coaxing, for the Love of Jesus is strong within me on your behalf. I beseech you, brethren, remember my word to you that you pray God for the needs of others in Africa, India and China, in the full assurance that your Heavenly Father knows all your needs also.

I pray God for you that in His own good time and way He will bring to you all the blessings of which you stand in need.

May Grace, Mercy and Peace be with you all the days.

YOUR BROTHER IN CHRIST.

On the following day Mr. Jennings took me to see two sites for a hospital. The first was near Thysville on a hill on the other side of the town, just outside the Portuguese quarter. This has two good qualifications : it is a fine plateau and

is proximate to the Thysville people. Water supply appeared to present a difficulty. The other site is at Mwala Kinsende, at the junction of the branch line from Thysville with the main line not far from Marechal Junction Station. This site is rather hilly, has a clay soil, and the water supply will probably be difficult. While on the railway, it has no immediate population. On travelling down the hill in the motor I was struck with the scattered nature of the population. It averages approximately 39 to the square mile. Mr. Jennings regards this site as of importance also for a school, as it is central to a large and influential Chefferie. It is certainly very appealing just at a time when the adverse influence of the Prophet movement is showing signs of an impending marked change and when the Catholic menace is intensified, for the medical work would be at once a help and a defence, especially if supplemented by the education plans now under consideration.

Thysville is still a big town with an European population of 455 and an African population of about 7,000. I do not think it is likely to grow any less as the repair shops are being retained and maintained as formerly.

Mrs. Jennings (a trained nurse) does very good work at the dispensary, with 13,500 attendances of patients, in addition to many other duties, and this work pays its own costs, having an income last year of £131 from repayment of treatments. This is a work which commands sympathy and is referred to in some detail under Medical Mission Work and Policy.

Miss James was away on itineration, but returned before I left. She is in charge of the Girls' School and other work and gets some assistance at present from Miss Jennings. The latter will carry on, I understand, when Miss James goes on furlough, and do her best, and I am sure it will be her best and very useful.

Mr. and Mrs. Jennings are the only missionaries at present in Thysville with an area of 1,000 square miles and some 39,000 people within that area. There is surely here demand for a policy to meet the needs of Thysville more effectively, and it seems that advantage would be gained by co-ordination of the staff and work of the three stations and districts that were formerly worked from one centre. Cattier would naturally be included in any such arrangement.

WATHEN

Present: Rev. J. H. and Mrs. STARTE.

Rev. H. J. CASEBOW, B.D.

Miss E. MILLEDGE.

Miss M. COLES.

Rev. A. C. RUSSELL (new arrival).

The Rev. Mr. and Mrs. McDIARMID, of the American Baptist Mission, were present specially for the Matondo meetings.

Visit: 10/1/31 to 15/1/31.

Soil, sand and clay.

Elevation, 1,800 ft.

Rainfall, about 40 inches.

Prevailing breeze, S.W.

Storms, N. and N.E.

Wathen lies about 30 miles to the north-west of Thysville.

Area, about 800 square miles.

Population, 25-30,000.

Church Members, 813. (Decrease of 37.)

Baptisms, 51.

Catechumens, 280.

Christian Community, 2,400.

Village Schools, 75. Total children under instruction, 2,304.

Boarders, 157 boys and 54 girls.

After breakfast on the 10th we set out by camion for Wathen. There were the Rev. and Mrs. McDiarmid, Rev. A. C. Russell, the Rev. Mr. Starte driving, and eight Africans together with three lots of luggage, all on one camion. It seemed likely to be rather a precarious journey with such a load, but it was safely accomplished in two and a quarter hours. One sat on a bamboo seat and held on with every scrap of holding capacity, dodging when we passed under a tree, the while we bumped merrily along. Nevertheless two and a quarter hours bumping in a Ford lorry compares very favourably with two days in a hammock, the time taken by the Embassy in 1919. The distance is 30 miles and should take much less, but the bad road and heavy load combined to lengthen the time.

Wathen lies on a hill and is beautifully situated, it is laid out in avenues, and has abundant, in fact too abundant, fruit trees, many of them mangoes, which attract every kind of insect and cause the ground to be littered with decaying fruit. Fruit is very valuable, but should be grown a little way off from the bungalows. The camping ground of H. M. Stanley's party is marked and was shown to me. The relics of this camp were taken to the Museum at Bruxelles.

The Wathen Hospital still stands, though unsuitable for modern hospital work, and medical work is done by Miss Coles and the Rev. Mr. Casebow, the latter being the Agent Sanitaire. Some ten days before my arrival a man was brought in who had shot himself in the neck in an attempt to commit suicide. He received attention in the dispensary and was given a place to sleep in the hospital. On the afternoon of the day on which I arrived he had a severe secondary hæmorrhage and I saw him and repacked and dressed the wound. I did not like the look of it and feared there was little hope of recovery. In the night he had a recurrence of the hæmorrhage, and again I packed, but decided to explore in the morning. Under chloroform the wound was opened up, but alas only to find gas gangrene and the tissues so friable that control of hæmorrhage was impossible. In these hopeless circumstances the wound was packed and the patient made as comfortable as possible. There was a service at 9.30 a.m. and after it was over Mr. McDiarmid and I visited the patient.

Mr. McDiarmid talked with him and prayed with him. He was quite conscious and answered intelligently. While we were there he asked for water and seemed refreshed, but in a few moments a change came and he passed quietly away. How glad we were that we had a message for such an hour and that he was able to receive it. From this scene we went straight to a baptismal service where there were 16 baptisms. Our minds and thoughts solemnised by the death scene, we felt the more deeply grateful for the work of regeneration going on in this needy e/ and.

This time is known as "Matondo," which means "Thanks." It is held twice a year and is a thanksgiving expressed in gifts and a time of much rejoicing and refreshing. Meetings go on from 6 a.m. and are continued to a late hour at night. In that morning service there were well over 600 people. At 4.30 in the afternoon there was the Matondo Welcome Gathering, at which the Rev. Mr. and Mrs. McDiarmid were welcomed and the B.M.S. Deputation. On Tuesday at 1 p.m. we met to discuss the petition for a doctor. Appreciation of their need was expressed and of how much they felt it, for they had once tasted of this loving service at the hands of Dr. Jones in the hospital now closed. The difficulty of obtaining sufficient doctors and the great cost of their training in time and money, and the sometimes heavy casualties among them in their intimate contact with disease were carefully explained. The needs also of other places were brought to their notice, places for which B.M.S. has responsibility, and the density of needy populations in rural Bengal contrasted with the thin and scattered population of the Wathen area—600 per square mile against 37 per sq. mile. They asked if, in the event of a doctor not being sent, we could let them have a nurse? It was stated in reply that the whole matter was under consideration and one could not say yet what was best to be done or what might be done. They were enjoined to think of and pray for others in need, as well as for themselves, and that prayer should be practical in doing all they can to help themselves. After deliberation they returned and expressed thanks for all the sympathy and the hope that something might be done. On their part they would pray for others and as a beginning of something practical they made a proposal about burials. It is their custom at a burial for each friend of the deceased to put a blanket in the grave. They will seek to make an end of this and have the cost of the blankets paid in for Medical Mission Work. I am told by Mr. Starte that this suggestion came entirely from themselves, that he had not the least idea it was coming. If they succeed in doing this, they are putting up the strongest possible plea for help and it will surely bring forth some response. The dispensary records 436 in-patients and 15,750 out-patients. They have four native assistants. Their petition for a doctor is for both Wathen and Thysville.

Wathen district is making a slow, difficult, but sure recovery from the unfortunate Prophet Movement. The Embassy were here before the blight had come, when Wathen was highly prosperous. Many of the out-stations that were flourishing then are closed to-day, but gradually they are coming back, and Mr. Starte tells me that the time is ripe, and if only we could give them medical service we would readily regain all that was lost. This matter will be discussed further under Medical Mission Work and Policy.

There are 157 boys and 54 girls in Wathen School as boarders. I am glad to see so many, but would like to see as many girls as there are boys. It is much that we recognise the need of training the girls, but we ought to advance in this direction still more, till at least as many girls are under training as boys. In the girls training we are sowing the seed of home atmosphere, an imperative need of the present situation. The dormitories for boys and girls when built were a great advance on anything known before, but to-day we need to advance again, in consonance with new knowledge and modern findings. The buildings are brick, with rough surfaces,

especially the floor. The beds are wooden and are in rows of two and three storeys. The cubic air space is insufficient. This matter is dealt with elsewhere.

It was holiday time and the schools were not in session, but there were a number of boys and girls in residence, sufficient for a fife band which is shaping very well. It seems likely that a Boys' Brigade and perhaps Girl Guides would prove of real service. On one of the afternoons we attended sports and a football match. I am told the boys were not playing their best, but it seemed to me they did very well. The difference in every aspect of life that a healthy school experience makes to these boys and girls has to be seen to be believed.

The commencement of a senior school at Wathen is under consideration as part of a comprehensive scheme for the three stations, Wathen, Thysville and Kibentele, and the extension of the site at Wathen to 185 hectares for the school buildings and farm has been the subject of an interview with M. the Gouverneur-General.

Wathen stands fairly high and is wind swept, else mosquitoes would be much worse than they are. Mr. Casebow made a sensible reduction in these pests by clearing the station and cutting down some of the too-abundant trees. The soil is mainly clay, but is patchy, hence the need for so extensive a site that there may be sufficient area of the good patches for the purpose of growing food for the boarders. This site is good and suitable in every way for the development of a training centre, where the groundwork would be laid for pastor, teacher-evangelist, Jeanes teacher and medical staff training.

Mr. Casebow very kindly took me to see the village of Ngungu. This village is on the top of a hill some 5 miles away due north of Wathen. We had to go down into the valley and be carried across the stream. When the ascent had been made on the other side, they took me in a push-push, a very uncertain means of transport from the use of which I hastened to excuse myself as soon as I decently could.

The houses are built of mud with grass roofs, but there were two brick houses in the village and the church was brick. They have separate small houses for their fowls. The village is open and the houses scattered. They have, of course, no sanitary arrangements and water is brought some distance from a stream. The skin of an ant-eater was hanging up to dry in the sun outside one of the houses. The church bell was rung and in a short time all the people of the village collected there. I talked with them of the Church, of their sick, of the object of the mission and other matters. They listened attentively and readily asked questions. This is one of the villages alienated by the Prophet Movement and Mr. Casebow thinks our talk may have helped them. The children come to the mission, but many of the adults hang back.

Mr. Starte is fully alive to the need of itinerating and there is room here as elsewhere for intensive women's work and wider medical service from which every aspect of our work would unquestionably derive much benefit. Our most serious consideration is our capacity to undertake.

KIMPESE

KONGO EVANGELICAL TRAINING INSTITUTE.

Present : Dr. CATHERINE MABIE, A.B.F.M.S.
 Principal SEYMOUR-MOON, A.B.F.M.S.
 Rev. G. CARPENTER, M.A., A.B.F.M.S.
 Rev. W. D. REYNOLDS, B.A., B.D., and Mrs. REYNOLDS, B.M.S.
 Rev. E. H. MORRISH, B.M.S.
 Visiting : Dr. TUTTLE, from Sona Bata, and Dr. FREAS, from Banza Mantekka,
 A.B.F.M.S.
 Visit : 16/1/31 to 19/1/31.
 Kimpese is about 150 kilometres from Matadi and 72 kilometres from Thysville by rail.
 Altitude, 1,235 ft.
 Soil : Sand surface, then clay, then gravel.
 Prevailing breeze, West.
 Communicants, 180.
 Village School, 1. 121 boys and 37 girls.
 Normal and Training School.—Students : M., 47 ; F., 40.
 Industrial Training School, 1, with 47 students.

We left Wathen a little before ten in the morning of the 15th January, a goodly company :—Mr. Starte, Mr. and Mrs. McDiarmid, Mr. Russell and myself, twelve natives, a small child and all the baggage. Again I wondered if we would get through safely, but we did the journey successfully in two-and-a-half hours. On the 16th I left Thysville by train, changed at Marechal Junction and reached Kimpese at 2.15 p.m.—average speed approximately 10 miles per hour. The visit to Kimpese was a rush from beginning to end, as Drs. Tuttle and Freas had come to discuss with me and all the others the proposal for a united hospital at Kimpese. This project is discussed separately under the heading Kimpese United Hospital.

Kimpese is a very beautiful place and the outlook on a high hill appeals particularly to a Scot. It is an ideal setting for the training College for Pastors and Teachers. It is conveniently situated for water supply which is brought to the station buildings by means of an automatic ram. There is abundant fertile soil for growing food for station supply. It is centrally placed and yet secluded. The Evangelical Training Institution was commenced some twenty years ago for the training of pastors and teachers and in this time very considerable progress has been made. Since the visit of the Embassy the Bentley Memorial Hall has been erected and the major part of the class rooms and these are very fine indeed. The Memorial Hall is spacious, well ventilated, and suggests in the simple beauty of its design the spirit and atmosphere of worship. The building of the class rooms is not yet complete according to the plans in which provision is made for another wing. The plans are such as might be found in Europe or America in any modern school, and are adapted to the accommodation required. The pupils are mostly married and both the men and their wives receive training. This is very important in the present stage of things. The course lasts three years and their time is occupied not only with studies but also with manual work and industrial training. It seemed to me that the hours of study were insufficient—15 hours a week. I am glad to learn that this has been altered. The proposal to erect a fine industrial school occasioned me much concern, for it appears to me that there is a very real peril of overloading the programme to the detriment of the things that matter most. It is to be hoped that the scheme for improving the educational training in the Wathen-Thysville-Kibentele area will enable us to bring our candidates for Kimpese at least to the standard of those

coming from the A.B.F.M.S. On every hand I hear of the value of the Kimpese trained teacher and this is good hearing indeed. Nevertheless, there is a greater future ahead and a yet much higher level to be attained, and in the B.M.S. members of the staff we have promise of the best and highest and the maintenance of a single eye in aiming at the fulfilment of the purpose of this excellent institution. The praise of the work of Dr. Catherine Mabie is in the mouth of everyone and justly so, for it is an asset of very great value. She sees the sick, holds dispensary, in which others are taught, and teaches physiology, hygiene, etc., in the schools. She has written a text book in a manner suited to their needs. Principal Moon is gone on furlough and the Rev. Mr. Reynolds has been elected and appointed Principal. We discussed in as detailed a manner as possible in the time the question of the united hospital as a training centre for infirmiers and other staff and fresh estimates are being prepared on the basis of the discussion. A visit was paid to the water supply—a continuous automatic ram forces the water into the reservoir tanks and there is thus provided a sufficient supply for present needs, but if a hospital was erected on a neighbouring site the water supply would require to be increased beyond the capacity of the ram to deal with. The site near to the Institute was examined and it is found to be sufficient for the needs of such a hospital and there is an admirable site for the white staff and a nursing home for whites.

Time was arranged for conference with Drs. Mabie, Tuttle and Freas, Principal Moon and the Rev. Mr. Carpenter on the proposal for a joint hospital at Kimpese for training African staff. This proposal was discussed in some detail on a former estimate. Plans were roughly formulated from estimated data of requirements, viz., the numbers of Africans for which training is required to give the necessary output, based on the stations to be supplied and the life of each of such trained staff, and again the number of beds required for the hospital both for the needs of the people and of the staff to be trained. The types of buildings, the constructional design and the lay-out were also discussed. The Rev. Mr. Carpenter took full notes and submitted later tentative plans and estimate. These are dealt with later under the heading of the Kimpese United Hospital.

The service in the Memorial Hall was very impressive. Here is the expression of all the Institute stands for: The Glorious Word of the Cross—The Liberty where-with Christ has made us free—The worship and adoration of God and of His Son Jesus Christ.

SAÕ SALVADOR

Present: Rev. A. A. LAMBOURNE.
 Dr. W. and Mrs. WILSON and WALTER.
 Rev. W. M. and Mrs. HANCOCK.
 Miss ALYS BELL.
 Miss J. LAMBOURNE.
 Miss K. M. CHESHIRE.
 Miss M. B. CHAPMAN.

Visit: 19/1/31 to 27/1/31.
 Altitude, 1,850 ft.
 Prevailing breeze, West.
 Rainfall, about 40 ins.
 Soil, clay and ironstone.
 Population, 34,286.
 Church Members, 1,541. (An increase of 90.)
 Baptisms, 111.
 Catechumens, 1,863.
 Christian Community, 7,121.
 Tõtal children under instruction, 3,234.
 Boarders, 29 boys, 42 girls.

Conference was continued at Kimpese till lunch time on Monday and discussion with Mr. Reynolds and Mr. Morrish till the train departed at 2.15 p.m. The second-class compartment was nearly full, but a good seat was got and we reached Songololo in two-and-a-half hours. Dr. Wilson was waiting for me with a very nice high tea with Scotch scones. This was very much enjoyed as we sat on the veranda of what appeared to be the station rest house. Before leaving we saw Songololo itself and the house in which, according to plan, we were to have spent the night and I felt most grateful for Dr. Wilson's suggestion that we go straight to Saõ Salvador. About 12 miles out we came to Luvu, the frontier with Portuguese Customs post. This was in charge of a black man with two white soldiers under him. All the loads were taken down and placed in a row on the road. I began to open them, but was immediately stopped. They just looked at my passport papers and let us go.

Saõ Salvador is 95 kilometres from Songololo (about 60 miles). The road was very fair and the Glasgow car took us with speed and safety. There was no moon, so we arrived in the darkness between 8.30 and 9 p.m. A look-out had been kept and the station was warned of our arrival. In any case, to make quite sure, Dr. Wilson stopped the car some three or four hundred yards outside and vigorously blew the horn. The road leading into the station was lined on both sides with a sea of faces. Lanterns and candles only seemed to accentuate the darkness. Amid singing and shouting of welcome and the strains of the band we made our entry. The station road was decorated with flags, banners and bunting. Alighting at Mr. Lambourne's bungalow we ascended to his veranda. The headlights of the car were turned on us that all the people might see. After a few words of welcome, followed by handshaking and a brief reply of thanks, we gladly retired.

Next morning there was a service at 8.45 when an address of welcome was given by Miguel Nekaka, a deacon of the church and one of the oldest Christians in Saõ Salvador. I made suitable reply and conveyed to them the greetings of the Home Society.

The station of Saõ Salvador stands fairly high, but is on a wide plateau and is hemmed in between the northern section of the native town on the one side and the Roman Catholic mission on the other. It lies almost due east and west. At the

eastern end is the church and the school while the lower end to the west abuts on vacant ground. This slopes to the west and much of it lies under water for a good part of the year. To the north-east lies an old Catholic mission ruin, and the tombs of the kings, where it is said the kings of Saõ Salvador have been buried. The church, built under the supervision of Thos. Lewis, is now too small. It was built by the African Church at their own cost and they are now planning for alterations which will add considerably to the accommodation.

The hospital is written of elsewhere, but here I must mention some items of interest that were not relevant in the other part of the report. At the dispensary I saw the sleeping sickness injections being given by an African youth who can but read and write. He did them very well and with complete assurance. I remembered with some amusement that in England a Panel practitioner is not allowed to do an intravenous injection unless he holds a certificate of post-graduate instruction. I took an interior view of one of the wards showing the Coventry B.B. bed, but I learn that from some defect in the camera the prints are all fogged. It is remarkable the high proportion of women to men in this hospital. A good deal of maternity work is done, due to the widespread fame of the powder babies. This refers to the success in getting live births by giving the mothers a course of grey powder. I made a special visit one afternoon to see Miss Bell's babies; fine, bonny babies they are, too. The mothers were very proud to show them, and they are learning well how to take care of them. Afterwards Miss Bell herself took me on a visit to the town to see some of the old Christian women. It was a most interesting time. Among them was one very fine old woman, almost totally blind, the daughter of a famous king of Congo. It is one of the features of Saõ Salvador that the women are in excess of the men in membership, on the diaconate and in attendance at service. This is in the right direction, but it remains to give men like Nekaka, Ambrose and Daniels a larger share of responsibility. The hospital was looking particularly well, and the neatness and cleanliness attained reflect much credit on Miss Bell and Miss Cheshire. The influence of the hospital work has spread throughout Portuguese Territory and patients come long distances. One had been 24 days coming to the hospital. Nengwe Bell has come to be a term of endearment, for she is greatly beloved, not only in Saõ Salvador but throughout a wide area. Dr. Wilson comes in for a large share of affection and very obviously he has the confidence of the people. Relations with the Government Medical Officer, Dr. Rezende, are very good. He speaks English and may be said to frequent the mission. He has translated Mrs. Millman's book and is now finishing the translation of Dr. Chesterman's book, into Portuguese.

There is good school work in progress in Saõ Salvador, though it is carried on under very difficult conditions. Miss Lambourne, the Rev. Mr. and Mrs. Hancock and Miss Chapman teach in the school, and they supervise the African teachers. It is very hopeless working in church and school with so many classes in each and not so much as a partition between them. Better class rooms and better dormitories are very much needed. This, however, is a difficult matter, for the station site is too small to admit of more buildings. The site was carefully surveyed and sketch plans made to scale for school rooms and dormitories. It was then seen, however, that two-storeyed buildings would be required, and even then the lay-out would be very unsatisfactory. The women teachers' quarters would have insufficient space and be shut in between the church and the dormitories. The boys' quarters could only be fitted in, even double storey, at the expense of the recreation ground which is already too small. The want of room either to expand or rebuild the hospital is also a serious matter, and with the other difficulties forces the consideration of abandoning Saõ Salvador as a main station. This question will have to be well considered before any further building is undertaken.

Miss Lambourne is very keen on school work, but is equally attracted by the

appeal of Mabaya. Her services would be very valuable there if it should prove possible to re-open this work at Vamba, the place on the road to which the Mabaya people have been transferred. Miss Chapman is in her first year of service, but has previous experience of the African and is a certificated teacher. She is well fitted for the school work and while it may be regretted that she leaves Saõ Salvador, Quibocolo is in dire need of just such service as she can render. The shortage of funds is felt very keenly in school work. In order to maintain girls at school, who would otherwise be turned away, the ladies make dresses and sell them in the town, the money received going to the payment of fees. Soap is also made on the station by the girls and it finds a ready sale. While these things are admirable, it is sad to think that there should be any such necessity. The work in Portuguese Territory requires a senior school, just as in the Bas Congo Belge, and whether in Saõ Salvador or some other place, it is a need that should be met as early as possible.

Saõ Salvador has an old printing press and an industrial school. Neither of these seem to absorb too large a place in the station programme at present. Though the press is old, it does quite serviceable work. The carpenter's shed is equal to all that is required and is a valuable adjunct for the training of teacher-evangelists of the present standard.

The Sunday services are a prominent feature of the work. Sunday is a busy day. Services or meetings are held at 8.30 a.m., at 9, at 10.30, and again at 2.30 three meetings, at 3.30 two meetings, at 4.30 one meeting, while in the evening when all is over the missionaries meet at 7.45 for a devotional service. I preached at the morning service and Mr. Ambrose Luyanzi interpreted for me. Afterward one of the old women to whom I was introduced said my voice was the voice of Cameron. It is good to note that the church membership is almost double what it was in 1919 and particularly heartening that there were 12 baptisms among the boarders.

Ambrose Luyanzi is still secretary of the church, and Miguel Nekaka the senior deacon, a very worthy pair. I had an evening talk with them and with Daniel Sadidi, which lasted till a late hour. They spoke English, which was a great help to me. I found them intelligent and keen. With such men it should be possible to have boards of management for schools and hospitals, and encourage the sense of responsibility in the church. By such means the community should begin by shouldering a small share of the costs and gradually increase so that in time they may be able to run their own institutions.

Two official calls were paid in Saõ Salvador—on the Administrator and on the King of Kongo. The Administrator received us very favourably and expressed his pleasure at meeting us. He was chiefly concerned, however, in getting medicine for his children and asked Dr. Wilson to see them. Fortunately, relations with Dr. Rezende are of the best and he does not mind Dr. Wilson acceding to the demands of the Administrator. From the visit to the State we went to visit the Throne, to see the Ntoleta (Emperor) of Kongo (he has reverted to a previous title). Unlike his predecessor he wears English clothes, but he put on all his regalia and tinsel for my benefit. Some of the old silver is valuable, but the King told us its value was not recognised and that as children they were given these valuable silver trinkets to play with. This accounts for their battered condition. The King introduced us to his new consort, for he has recently married again. Formerly the King was a great power in the land, but to-day, though he still has jurisdiction among his people, it is as the Portuguese representative, and he is of no real account, certainly so far as we are concerned. We also paid a call on the Roman Catholic Mission next door. We were well received and the Father very kindly provided us with a large quantity of printed meteorological records taken at their observatory. These are very valuable for ascertaining the prevailing breeze and rainfall. Good relations are

maintained with the Roman Mission and they do not appear to be any serious opposition.

Shortly after arrival at São Salvador a telegram was despatched to Colonel Damas Mora, the head of the Portuguese Medical Service. This was followed by a letter. He had been my guest at Lagos when he came to Nigeria as one of the Medical Officers Study Party of the League of Nations. In the letter I set out the difficulties under which Medical mission work is carried on and sought that a license be granted for our doctors and a permit for our nurses and other workers (lay medical). He replied by telegram that a new law is about to appear which gives all satisfaction *re* doctors and nurses.

Mention should be made of the station pet : a large, but young, antelope. He is very tame and gallops about the station with great freedom. He is quite at home in the missionaries' houses and will come in and eat the toilet soap, if the gate be not locked. The antelope is rare in these parts and cannot possibly find a mate, but is meantime happy and harmless.

As at other stations, each individual missionary was first interviewed and subsequently there was free conference with the missionaries (the entire staff), in committee. The needs of Mabaya and São Salvador were discussed with possible arrangements and re-arrangements. The suggestion that the bungalows at Mabaya should not be transferred to Vamba, but temporary quarters put up to provide for a careful test whether it is the most economic and advantageous place was accepted. The arrangements of last August have fallen through, and at this meeting new proposals were made which have a prospect of meeting the need. The staffing needs are urgent, but while they should be considered with the needs of other stations it is particularly necessary to get a certificated teacher to replace Miss Chapman without delay.

QUIBOCOLO

Present : Rev. E. and Mrs. HOLMES.

Rev. A. E. GUEST.

Visit : 27/1/31 to 2/2/31.

Altitude, approximately 3,000 ft.

Prevailing breeze, S.W.

Soil, clay and laterite.

Church Members, 902. (Increase 285.)

Baptisms, 209.

Service Centres, 26.

Station Scholars, boys 106, girls 41.

Village Schools, 17.

Total children under instruction, 613.

We had an early start on the 27th in the hope of reaching Quibocolo the same day. Rising at 4 a.m. and taking breakfast at 5 a.m. we were ready to go by 5.30, but had to wait for two Government officials to whom we were giving passage as far as Quembe, about 35 miles out. We got away at 6.15 and reached Quembe by 9. Having discharged our passengers we went on for a few miles and stopped at a quiet place for a cup of tea. Up to this the road had been rough but not difficult. A little after 11 a.m. we were met by Mr. Holmes and I changed to his car to lighten the load. Shortly we came upon steep hills and as there had been rain the road was very muddy. Dr. Wilson's car stuck for about an hour and finally got away when the chains had been put on. We stopped shortly after this on a level piece

of ground to let the engines cool down. At about 1 p.m. we reached a road camp and stopped there for lunch. Pushing on again we got to Maquela, the Government head-quarters, at 3 p.m. and here we made arrangements for an interview with His Excellency the Governor. We left again shortly before 4 p.m. and arrived at Quibocolo at 5 p.m., just under eleven hours. Turning to the report of the Embassy visit in 1919, it is noted "We, a party of six whites in a caravan of over 100 persons, arrived from San Salvador after six days of heavy road travelling." Carriers are not allowed to-day and therefore the Mission must have its motor cars, but in this compulsion there is actual economy; the journey is cheaper, saves valuable missionary time and enables a larger field to be undertaken.

The station was decorated with flags and bunting, with "Welcome" in big letters in both Kikongo and Portuguese. It was a very hearty welcome for the boys and girls and people lined the road to the station and shouted and sang loudly, while the band led the way in great style. After introductions and much hand-shaking we sat down to a very welcome cup of tea.

The opening of the Thomas Lewis Memorial Dispensary had been delayed for my arrival and took place on Thursday, 29th January, at 8.45 a.m. A short service preceded the ceremony with an address by a leading Christian. After a few words concerning Thos. Lewis, the message he and others came to bear and the Love that constrains, the Dispensary was declared open. Mrs. Holmes handed me the key, and when prayer had been offered we entered the new dispensary building. It is built of concrete and has two main rooms, a consulting and record room on one side and dispensing and treatment room on the other. They are connected by a passage, behind which lies a store. Dr. Wilson was with us from São Salvador and treated the first patients of the new dispensary.

Presently we repaired to the church, where there was a large gathering eagerly waiting to know what was to be said about their petition for a doctor. One of the deacons was spokesman for the meeting, and he stated briefly but emphatically their need and request for a doctor. In making reply, the greetings of the B.M.S. were conveyed to them and they were told how sympathetically their petition had been received. It was made clear that there was no lack of desire to help them and that their need was realised. The difficulties that stand in the way were then carefully explained; difficulties of lack of funds and candidates, and the needs of other places compared with their own. This was received with an understanding that could hardly have been expected. In conclusion I called on them, while praying for their own need to be met, to pray also for others, to make their prayer practical by doing what they could for themselves and, lastly, to clean the house and do away with secret sin if they hoped for answer. There were many heathen present to whom the Gospel was presented with an earnest appeal that they give themselves to Him Who so freely gave Himself for them. As is the custom among Africans in the discussion of a palaver, the chiefs and others of importance withdrew to consider what had been said. Meantime those remaining sang hymn after hymn, and it was stirring to hear those familiar old revival hymns sung so heartily by such an odd crowd. Here was the raw native, some on the benches, many on the floor, and few, save the station boys and girls, with any European clothing. After a long deliberation the chiefs returned. One chief spoke for them all, and said they could not come to a decision as some were absent. In other words, there was nothing they could agree to say. In the pause that followed this announcement there was everywhere manifest a sense of disappointment, though it was not clear that anything particular had been expected. Mr. Holmes gave out a hymn with the intention of closing the meeting, but before he could read the first verse an evil-looking little man came up to the platform. His evil appearance had marked him out among the others when the meeting was beginning and one was impelled

to pray for him. To the astonishment of every one, he declared his intention to clean his house and bring his fetishes to be burned. This was quickly followed by one and another till the names of twelve chiefs had been taken, and two others, that had formerly been members but had fallen into sin, asked to be prayed for as they wished to come back into the Church. They were willing to give up their wives and amend their lives. While this was going on Mr. Holmes whispered to me that the little evil-looking man was the biggest chief and worst fetish-man in the whole district. Arrangements were soon made for the burning of the fetishes after the service on Sunday morning, and with some reluctance the meeting was closed with a hymn and prayer.

In the afternoon I visited the two schools. The buildings are both very poor ; indeed, one seemed to me to be in imminent danger of falling down. One of the difficulties is that we have to teach in Portuguese, but this was being done, and Mr. Guest is very particular about it, and rightly so. Mrs. Holmes takes the girls' school, among many other duties, and it is a serious problem what is to be done when she goes on furlough.

The site of the station was surveyed and the houses examined. The bungalows are all wood and iron. Two are in fair repair, but the third, spoken of as Mr. Hooper's, is quite beyond repair. These bungalows are not oriented correctly, nor placed to the best advantage. The whole site was chosen some way down from the top of the hill, owing to the prevailing idea of the time that in this way chills would be avoided and black-water fever less likely to occur. The site is nevertheless quite a good one, and at the upper part, on a line facing west-south-west, there is high ground overlooking a valley. Bungalows placed on this line and facing to overlook the valley will be suitable and correctly oriented. The bungalow which is needed to replace Hooper's should go on this line. It would have the added advantage that it would lie to windward of the rest of the station.

A visit was paid to Damba, and occupied the whole of one afternoon. Damba is 47 kilometres from Quibocolo, and there is a village to each kilometre and within a few hundred yards of the road.

Damba is on a fine plateau, 4,000 ft. above sea-level.

The soil is good—clay, gravel, sand, etc.

The population is over 80,000 in the Damba District.

There are good motor roads leading through Damba to every quarter of Portuguese territory.

The Governor states that the people are industrious and receptive.

He further states that the Government Head-quarters will be transferred to Damba, and that the projected railway will run through Damba.

He is favourable to the opening up of work there by the B.M.S.

Saõ Salvador is eccentric (geographically), lying up in one corner.

The soil is all clay and ironstone.

The population is only about 34,000 in the district.

The site is small and cannot be suitably extended.

The influence of the King is no longer of any consequence.

New buildings are needed for medical and educational work and the time is thus ripe for the change.

Saõ Salvador should not be abandoned, but should become an out-station. Damba is about 60 miles from the proposed new Mabaya site at Vamba. With a suitable site of ample proportions, this is pre-eminently the site of selection for the centre of the whole work in Portuguese territory. By far the greater part is untouched by any other mission, and the Roman opposition is negligible ; moreover, the entire country is affected by the awakening—Ethiopia is indeed stretching out her hands. Is it possible that we can or dare fail to respond to such a clear call and opportunity ?

On Sunday morning early the fetishes began to come in. It was thought that some might repent their decision and bring in only the poor fetishes. Events proved this to be wrong, for the most valued fetishes came with the rest. They filled the space before the pulpit and had then to be stacked outside. The service was a very solemn one, and the address on 1 John v. 20 and 21, "This is the true God and Eternal Life. Little children, keep yourselves from idols," appealed strongly to all. After the service the fetishes inside the church were carried out and placed with the others, making a great heap. Some petrol was sprinkled over them and a light to some paper and shavings soon set the whole in a blaze. As the flames and smoke ascended there came from over a thousand throats the strains of that wonderful revival hymn, "I will follow Jesus." Words cannot describe the scene adequately, but most of all the sense of the presence of the Spirit of God by which the people were moved profoundly. This should really be attributed under the grace of God to the patient, continuous toil of Mr. Hooper, who tramped up and down throughout the country, though oftentimes in much pain and untold weariness, talking and pleading with the people, but also in its consummation an answer to the prayers of a large company of people in intercession for this tour of the Deputation. This wondrous Sabbath morning was but a beginning, and the movement has gone steadily on till now 177 villages have burned their fetishes. Following upon this, hundreds of men and women, many of them young, are coming in seeking the light. As many as possible join an inquirers' class, but there are many more than can be dealt with by our slender staff. On one Sunday 25 evangelists were sent in different directions, and still the demand could not be met. Here is a challenge to our faith and our faithfulness. Will we meet it? The present staff cannot possibly cope with the situation that has arisen, and the position becomes still more acute with Mr. and Mrs. Holmes on furlough. The Rev. Mr. Salmon, a new missionary, has gone there since my visit, but something further is urgently requiring to be done. The whole situation in Portuguese Congo calls for serious consideration. There is an amazing opportunity, with widespread awakening, almost negligible Catholic opposition and, practically speaking, no other Mission. It is probable that Damba, the centre of population, should become the Mission Centre. The population in Damba area is approximately 80,000, in Zomboland—readily accessible from Damba—the population is nearly as great, Vamba is within 60 miles of Damba on a good road. São Salvador is in a corner and has only some 34,000 population. It is well to proceed with caution, however, and security for both educational and medical work requires to be assured. Action requires to be taken also to gain the consent of the Portuguese Government for teaching people to read the Bible in the vernacular, though Portuguese will be taught exclusively in the schools.

TSHUMBIRI

Present : Rev. A. G. W. MACBEATH, M.A., B.D., and Mrs. MACBEATH.

Visit : 10/2/31 to 12/2/31.

This Station has only recently been taken over from the A.B.F.M.S.

The return from Quibocolo was planned through São Salvador, with an alternative route through Kibentele if weather conditions permitted. The weather conditions were favourable, and Dr. Wilson took me through and Mr. Guest accompanied us: Leaving Quibocolo at 9.30 a.m., we reached Kibentele at about three in the afternoon. This shorter route gave me an extra day at Kibentele and the opportunity of seeing the schools. On the 4th February, Mr. Guyton took me in the camion to Moerbeke Station, where I entrained for Kinshasa. Four days were spent at Kinshasa and were fully occupied. There were consultations with Mr. Pugh, letters and records to be attended to, and preparations to be made for the long three months' journey up-river. The boat leaves early in the morning and passengers have to be on board the night before. On Sunday night, with all my baggage already on board, I tried to do some writing in Mrs. Christy Davies' house. The mosquitoes were so very bad, however, that I was glad to depart and get to bed. As there were only 70 passengers out of a possible 100, there was no other passenger in the cabin with me. Right opposite the door was the gang-plank, and there was continuous traffic on and off all night long. At 4 a.m. the scrubbing of the decks started. Add to these the heat from proximity to the boiler and it can easily be imagined the night was not very peaceful. The passengers were a very mixed crowd. There were a number of priests (a priest is commonly called "Mon Père" on Congo) and of Sisters of Mercy; one of them was well read and inclined to be friendly. He was one of a Dutch Mission, and hastened to assure me he had nothing to do with the Lower River Missions. His sphere of work was beyond Stanleyville. There are as many sects among the Catholics as among the Protestants, though I fancy the Papal delegate will unify their work and action.

We drew near to Tshumbiri about 5 p.m. on Tuesday afternoon, and as we approached, a tornado that had been threatening for some time burst upon us. The Commander sent for me and inquired whether a boat would be sent off for me. This I could not tell him, but I said that my arrival was expected. Just then all sight of Tshumbiri was lost in the storm and the wind had lashed the waters of the river into a fury. It did not seem possible to land, and the Captain now said he thought he had better take me on to Bolobo. As this was likely to be my only opportunity of seeing the work at Tshumbiri I prayed that somehow a landing would be accomplished. Presently a canoe was seen coming towards us. The Commander asked as to my loads and whether I could land in that canoe. I replied if that were the only way I was prepared to try it, and I went down to be in readiness. With great difficulty the canoe came alongside and was seen to be more than half full of water. It was nearly swamped in trying to catch on. The Commander ordered it away, and I wondered what the next move was going to be. Things seemed quite impossible when, to my astonishment, the storm cleared and it was seen that there was a sternwheeler already alongside the bank. The Commander turned his craft towards the shore and in a little while it was tied up to the other boat. The rain had also gone, and I got ashore dry. Mr. MacBeath had tried to come out with a steel boat, but it was driven ashore again.

Tshumbiri lies close to the river bank in a bay, with high ground all round.

Dr. Harper's old house is near to the water, and Mr. MacBeath's is about a hundred yards from the shore. The conditions are ideal for breeding tsetse, so one is not surprised to find there are a good many of them about. It is said that Dr. Harper had got sleeping sickness before she left. I should not wonder if it were true. I understand the health record of Tshumbiri has not been good. Mosquitoes and sand-flies are also plentiful here. The house in which Mr. and Mrs. MacBeath live can only be called a contraption. It is small, badly designed, of wood and iron, and is riddled with ants and other insects. My baggage was taken up to the office, a brick building of one room and a store, but actually better to live in than the house. Things do not appear flourishing, but there is at least one bright spot. There is an African who is intelligent and can, and does, take responsibility. There is also a faithful old woman who looks after the girls. There is quite a good brick church, and the school buildings are much as one sees anywhere. The church life does not seem to be very active. Mr. MacBeath is still in the process of survey himself and has not yet had the opportunity of seeing the village work throughout the area.

Dissatisfied with the site, I climbed the hill, accompanied by Mr. MacBeath and the teacher. It is a good climb, probably some 500 feet, but it was well worth the trouble. There is a wide plateau, where there is plenty of room for girls' school and teachers' training school, bungalows and dormitories. The air is good, the soil is good, and water supply not too far away. The only difficulty is the hill, and that can easily be overcome. If Tshumbiri is to be retained, this is the place to which the station must be moved, unless it is going to be purely an out-station. The church can remain where it is and the village school, but the rest should be moved. The ground where food would be grown is not far away. A path leads up the hill and through this plateau to inland towns. This site is free from tsetse and probably from mosquitoes also.

In the afternoon I addressed a meeting in the school, and later had a meeting with the leaders. Mr. MacBeath and I went into the village and visited an old Christian woman who is too sick to move. There are not many people in the neighbouring villages. Tshumbiri does not stand alone. There is the whole territory round by Kwa Mouth and up the Kasai and Fini Rivers to Lac Leopold. A motor-boat is required for the itinerating, if any effective work is to be done, and I understand this has been arranged. This area adjoins that of Bolobo and the two should now be planned for as one area.

Mr. MacBeath is ideal for teacher training and for translation work, and it is sheer waste of his capacities to have him thus marooned. The need for teacher training both for Bolobo and for Tshumbiri is very urgent, and unless this can be arranged at Bolobo or Tshumbiri Mr. MacBeath ought to be transferred to some other area where his services can be used more effectively.

This will be referred to again under Bolobo, and in connection with Miss Wilson's work among girls.

When in Bolobo I went most carefully into the case of Miss Twitchett and, after consulting Dr. Stanford, recommended to Mr. Pugh that she should be allowed to complete her term at Tshumbiri. This transfer was carried through and proved most helpful to Mr. and Mrs. MacBeath, as well as to Miss Twitchett herself. She has commenced infant welfare and women's work, and taken charge of the dispensary.

BOLOBO

Present : Rev. A. E. and Mrs. ALLEN.
 Rev. A. W. and Mrs. GLENESK.
 Rev. L. G. WEST.
 Dr. R. STANFORD.
 Miss N. F. PETRIE.
 Miss E. TWITCHETT.

And on my return visit :
 Dr. and Mrs. MACGREGOR.
 Miss A. WILSON.
 Miss E. PALMER.

Visits : 12/2/31 to 19/2/31, and 2/5/31 to 6/5/31.

Altitude, about 500 ft.

Prevailing breeze, S.W.

Soil, clay and sand.

Position, 310 kilometres from Leopoldville, 125 kilometres above the Kasai and 380 kilometres from Coquilhatville.

Church Members, 2,113.

Baptisms, 202.

Catechumens, 925.

Christian Community, 4,200. (300 less than in 1919.)

Service Centres, 102.

Kindergarten, 1.

Village Schools, 112. Boys 3,405, girls, 1,420.

Boarders, boys 63, girls 4.

On the morning of the 12th Mr. Allen and Dr. R. Stanford arrived at Tshumbiri in the motor-boat, to take me to Bolobo. We left about 11 a.m. The motor-boat goes well and gave no sign of trouble. We arrived at Bolobo about 5.30 p.m. Mrs. Allen was unfortunately laid up with fever, but all the others came down to the beach to meet us. My baggage was taken to the house that Dr. Frost lived in, and there I stayed for the week I was in Bolobo.

Bolobo is in the Province Equateur of the Middle Congo. It lies on rising ground by the bank of the river, the Mission site lying to the north of the State post and the commercial firms. The river at this point runs due south, and the west is across the river. The prevailing breeze is south-west and comes diagonally up-river. The rainfall is not recorded, but is often very heavy, as is shown by the erosion of the ground on the roads and the foundations of some of the buildings.

Bolobo is noted for its industrial work and printing press. These are under the care of Mr. Allen, who devotes himself to them. Mr. Allen has a genius for doing the seemingly impossible in anything mechanical. The old engine and his contrivance of a condenser are very creditable. The workshop at one time turned out furniture, and basket-work chairs were also made. These are now abandoned, the latter having become a lucrative industry in the town of Bolobo. On the arrival of steamers the chairs are lined up on the beach for sale. In the workshop there is a good planing machine and circular saw, and there is a quantity of timber in store. The printing press occupies two large rooms and has the office in front. The printing machine and the hand folding are not quite modern, but there is a fairly good cutting machine. The press prints literature for our own and other missions. It was originally started in Lukolela and was transferred. It has been under Mr. Allen's charge for about fifteen years, during which time the present commodious premises were erected. While they have supplied Mission literature from the mouth of the Congo to the Uele District, the commercial side has never

been pushed, though a large amount of commercial printing has been done. There has been difficulty in getting sufficient labour until recently, when the commercial crisis has liberated many workers. There are 27 employees, 20 of them pupils in training. There are some 14 Mission presses on the Congo, and none of them is better or more advanced than that at Bolobo. The Congo Protestant Church has under consideration the question of a United Press for the whole of the Congo.

The hospital has been referred to elsewhere in more detail. Dr. Stanford and the two sisters are doing a good work. The hospital has suffered in recent years from want of continuity. The changing of doctors frequently is a very real drawback. Dr. Stanford, who is in his first term, seems to have got a very good knowledge of the language. He has also seen something of the district, but in little over eighteen months, with entirely new conditions and a language to learn, it cannot be expected that he should have worked out an educational programme for the staff, etc. etc. He appears to me to have done remarkably well and to be a missionary doctor of no little promise. Unfortunately, he has had a serious illness and has had to come home. He has been relieved by Dr. Macgregor, whose experience in tropical Africa ensures that things will go on well till the return of Dr. Stanford. On the return journey I had a taste of how busy they can be at this hospital. I spent a good part of an afternoon helping Dr. Macgregor with a very difficult labour. This was just the kind of thing in which, without skilled assistance, death is the inevitable result. A difficult and troublesome operation was required, and though the child could not be saved, the mother made a good recovery. Miss Petrie was unfortunately ill as well as Dr. Stanford, and this meant extra nursing. We were very fortunate indeed in having Miss Palmer, young and strong and capable, for such a time. It was an inspiration to see these two—Dr. Macgregor and Miss Palmer—both without knowledge of the language (though getting on amazingly well), tackling not only an extra busy time, but keeping the services going. The doctor never seemed to get rattled, and Miss Palmer tireless as she ran about her duties. The arrival of Miss Palmer, a few weeks ago, was intended for the relief of Miss Twitchett, on account of the latter's health. It seemed, however, that Miss Twitchett might be able to complete her term, though not in the strenuous work of the hospital. With the concurrence of Dr. Stanford, it was decided to recommend to Mr. Pugh that Miss Twitchett go to Tshumbiri for the remainder of her first term. Mrs. MacBeath was badly needing assistance with baby, and there was dispensary work to be done, moreover Miss Twitchett would have another chance for her language examination and perhaps a test as to her fitness for missionary service on the Congo. This change has worked exceedingly well. Miss Twitchett has passed her examination. She was a great help to Mrs. MacBeath, so that she has been able to stay out when otherwise she would have had to go home. She has done good work in the dispensary and is planning child-welfare and other activities. Truly the Lord's hand was in this.

There is a large church in Bolobo, and during the week it is used as a school. Three other buildings are pressed into school service, not one of which was built for the purpose. Bolobo can do better in school work, and the interest of some ex-schoolboys has been aroused so that they are willing to put up temporary buildings at their own cost, providing separate school rooms, hoping in return for evening classes that they may get further education. At present there is no one with time for this extra evening work, and the building is therefore in abeyance for the present. It seems to indicate, nevertheless, that the African can be encouraged to take an interest and a share in the work. The school work brings the pupils a little higher than the second degree of the Government school system. If the teacher training and the infirmiers cannot be raised above this standard, it will be a serious hindrance to the work. It is very much to be hoped that Bolobo may

participate in the plans for senior school and normal training, which are being formulated by the Middle and Lower River Committee, or, alternatively, have their own Senior School. The girls' boarding school is at a low ebb at the moment. There is no provision at the present time for continuity of the work of the single women on this station, and this should be remedied as soon as possible. Miss A. Wilson was home on furlough and the school naturally went down; but there seems every prospect that Miss Wilson will build it up again, and as soon as she gets the girls together and a real start made with the school, another single woman worker should join her for this work. A needed work would thus be established and the valuable services of so excellent a missionary as Miss Wilson conserved for the highest service of the Kingdom.

On two occasions meetings for conference were held with the leaders, and as one result a secretary and treasurer for the church have been appointed. In a station such as Bolobo, started in 1888, we are sure to have Africans capable of taking a lead and a share in responsibility. A Board of Management for the hospital, for the Printing Press, for the Industrial work and the schools, might well be commenced, with representation from the church. When, in this way, they learn to shoulder a measure of responsibility it should be possible to call forth a willingness also to share in the cost of these activities.

Bolobo is the head-quarters of the Mission for the triangular area, extending up-river to Lukolela and inland to Ngongo, near to Lac Leopold. Add to this the Tshumbiri area, which extends to the Kwa mouth and up the Kasai to Lac Leopold, and you have a compact area, which should be regarded as one for policy and plan. Change succeeds change on the Congo with astonishing rapidity, and the populous area of to-day may well be deserted to-morrow. Lukolela is an example of such vicissitude. There is great need for a forward movement, and it appears that the hinterland is eager for it. There are signs that Ngongo would respond readily and be a centre for work among the people on that side of the triangle. This wants careful survey and the working of a co-ordinated plan for the whole area. The special needs of to-day are for more itinerating, an intensive campaign among women, teacher-training and the development of the Girls' Boarding School. In regard to the medical work, it should come into line with any expansion of medical policy that is found practicable.

Time was taken to interview each missionary separately, and at the close of the first visit a meeting of the entire staff was held. Full discussion of all the problems was aimed at, and in the course of these much valuable information was elicited. The missionaries emphasise the need of married couples, the starting of a girls' school by Miss Wilson and of a Teachers' Training School by Mr. MacBeath, but the location of these at Tshumbiri is a matter for further consideration. The present schools of Bolobo should be regarded as vernacular, and a middle school be started, with a charge of, say, 2 francs a month to begin with. Single women workers should be considered as the main stay of this work and depended on for continuity. Particular emphasis was laid on the need among the Basengele, which should be developed from Ngongo, which may become a centre for a nurse and single woman worker.

The Melbourne Hall stands hard by the hospital, and is used for school and meetings. It is very much needing to be replaced, and when this is done it should be by pisé building and on another site. Mosquito-proofing of the houses in Bolobo would be a boon, but it should be properly done. Mr. Allen's bungalow is beyond repair without unwarrantable cost. If rebuilt on the same site it should be oriented to face south-west in order to have the benefit of the prevailing breeze.

LUKOLELA

Present: Rev. A. R. and Mrs. STONELAKE.

Visit: 20/2/31 to 24/2/31.

Altitude, probably about 650 ft.

Prevailing breeze, W.S.W.

Soil, sand and clay.

Position, 500 kilometres from Leopoldville, 190 kilometres from Bolobo.

Church Members, 346. (Increase 40.)

Baptisms, 30.

Catechumens, 191.

Self-supporting congregations, 30.

Teachers, 30 (includes 1 female).

Scholars, 501 boys, 416 girls.

Boarders, 19 boys.

We (Messrs. Allen, Stanford, and the Deputation) started off from Bolobo in the pinnace at 6.48 a.m. on Thursday the 19th. Having taken breakfast before starting, we kept steadily on till lunch-time. We lunched on bully beef, bread and butter and cheese, and were well satisfied. About three in the afternoon we came to a fishing village, where we hoped to spend the night, but the deacons we sought were off fishing elsewhere, so we pushed on. We came upon what seemed a suitable sandbank about 5.30, and drew alongside to make ourselves as comfortable for the night as circumstances permitted. Our landing-place was on one end of an island, which was clear and had on it a tiny grass hut, probably for drying fish. Camp beds were put up, two in the motor-boat and one in the hut. A fire was lighted and dinner got ready. Whilst we were busy with these things there was a sudden commotion in the water not far away. A hippopotamus and a crocodile were apparently having a game, and great was the splashing thereof. They both caught sight of us and disappeared, but the hippo. raised its ugly square head above the water again and had one more good look at us before finally disappearing. The mosquitoes and the insects were particularly bad. The former caused us to hurry with our meal and seek the shelter of our mosquito nets. Unfortunately some small holes in the nets had escaped notice, but they were found by the mosquitoes, with whose company we were favoured the whole night through. We welcomed the daylight to escape from the mosquitoes, but were then kept busy enough evading the attentions of tsetse flies and *tabanidæ* (forest flies), both skilled and vicious day-biters. Sitting on a copy of the *Weekly Times* and having the legs wrapped in an overcoat gave a useful measure of relief. About 3.30 in the afternoon we came in sight of Lukolela beach, where Mr. and Mrs. Stonelake and a crowd of Africans awaited our arrival. A very hearty welcome was given us, and we all went up to tea in Mrs. Stonelake's bungalow.

Work in Lukolela was started before Bolobo, but the station was closed for a number of years, as the population had moved. Once a thriving place, it has now scarcely any immediate population, though there has been some recovery. There appears to be a prospect of some considerable development. Plantations have been established immediately up-river; indeed, one of them extends behind our station and hems us in. There is anticipated an increase in the number of commercial firms, but the present financial crisis will cause delay in opening up new ventures. A road is nearly completed from the Government post above the Mission station, which, when completed, will link Lukolela with Lac Leopold. At its inland extremity

this road comes quite near to Ngongo, and is constructed for motor traffic. The development here should be carefully watched. In consideration of the Lukolela-Bolobo-Tshumbiri area which reaches to Lac Leopold, the value of Lukolela will be enhanced by securing a site on the road, proximate to the Mission at Lukolela. This will make possible the sale of produce from the Mission property and give touch with the traffic stream on what promises to be a busy commercial highway. Mr. and Mrs. Stonelake are not able to do much, if any, itinerating, but they take infinite pains to ensure that their teachers give the message well. Mr. Stonelake supplies the teacher evangelists with outline addresses prepared by himself and cyclostyled. These follow a definite programme. He also has refresher courses, when the teachers come in for special tuition. Mrs. Stonelake conducts a Postal Tuition system, sending out work and correcting papers, etc., when they come in. Groups of nearby villages are visited by lay preachers, and a regular roster of visits is kept. Mr. Stonelake visits a different place each Sunday. In his daily teaching he makes use of the gramophone for teaching French, and has prepared cyclostyled guide-sheets in French and Bobangi side by side. In addition to his many activities he is building a bungalow, and has just completed a boys' house. He sees to the felling of the trees, the making of bricks, the making of doors, windows, flooring, etc., and the building generally. From early morning till late at night both Mr. and Mrs. Stonelake are unceasingly at work, save for a very short rest period in the middle of the day.

Mrs. Stonelake, helped by her husband at times, runs a dispensary in part of an old store. When one wants to see a patient the only thing to do is to go either to the small window or else to the door. I spent about two hours each morning in this so-called dispensary, and much more time could have been so occupied, but I had other things to do.

There is a very good brick church on rising ground some little way from the bungalow. This is a busy place, with services all day on Sunday and school all week. On Sunday morning I went first to the children's service and gave them a word on "Coming to Jesus," then went on to the church, where I preached from the well-worn but ever new text—John iii. 16. Mr. Stonelake told the people I was going to see Mr. Whitehead. They all wanted to send him greeting and an invitation to return to them. This was embodied in a letter which I duly conveyed, and afterward brought the answer from Mr. Whitehead and delivered it to Mr. Stonelake. In the afternoon we went by rickshaw to a village some distance down-river; about an hour's journey. We went with a party of deacons. Rain fell just as we arrived, so we sought the shelter afforded by a house in a building not yet finished. The service was conducted by a deacon, and two others gave addresses. The deacon afterwards called upon me for a few words, and then upon Mr. Stonelake. This was a village of some size, and we got quite a good hearing. On our homeward way we called on a number of old folks who could not come out to a service, and they seemed to appreciate the visit.

Mr. and Mrs. Stonelake live in a wood and iron building, which is about the worst on Congo. It is, of course, the type of building which was best in the early days. Such bungalows are not an economy—they are expensive in the wear and tear of missionaries' lives. I hope when the new bungalow is erected Mr. and Mrs. Stonelake will move into it, but I fear they won't. Their present bungalow should be replaced as soon as possible, or the station confined to one couple.

I was due to leave on the Monday, but there is always some uncertainty about the boats, except the regular mail. The *Leopold Deux* was due to call at Lukolela Mission Beach, as it had some 14 tons cargo for the Mission, but exactly when it would come no one knew. Its coming delayed, I again visited the dispensary which is housed in the store with the soap and the candles and the postage stamps. Still, this work each morning while I was at Lukolele gave me an insight into the

possibilities of such a place. There is a large measure of relief that could be administered by lay staff with a little organisation. Much of it, however, would be rendered useless unless prevention were taught, e.g. the use of the mosquito net, and quinine for prophylaxis; the wearing of shoes or sandals and care bestowed upon the feet, removal of jiggers, etc.; rat-proofing of houses; general cleanliness; infant welfare; the discovery and introduction of intermediate foods for infants; teaching on the use of goat's milk, etc. etc. Such a work should be able to pay its way, and would certainly do so if the people gave one-tenth of what they readily give to the fetish doctor.

Mr. and Mrs. Stonelake are among our oldest missionaries on the Congo, and it was a real inspiration to see their devotion and the great love they have for the people and the work. Mr. Stonelake has great ideas of the prospects of Lukolela, for teacher training, translation work, and as a centre. There is certainly a large site, well planted with palms and fruit, which, with access to a market, would be a help financially.

UPOTO

Present: Rev. J. H. and Mrs. MARKER.

Rev. S. J. and Mrs. NEWBERY.

Visits: 3/3/31 to 11/3/31, and 16/4/31 to 28/4/31.

Altitude, probably about 1,100 ft.

Prevailing breeze, S.W. by W.

Position, 1,210 kilometres from Leopoldville, 490 kilometres from Yakusu.

Church Members, 736.

Baptisms, 113.

Catechumens, 408.

Total Christian Community, 1,967.

Kindergartens, 2.

Village Schools, 106 (with 5,620 boys and 266 girls).

Middle Schools, 2, with 146 boys and 69 girls.

Normal School Students, 60. Boarders, 201 males, 81 females.

Self-supporting congregations, 102.

Dispensary: In-patients, 24; out-patients, 2,394; attendances, 11,970; visits, 128.

The *Leopold Deux* arrived at the plantation about 5 p.m., and as we were all prepared for departure, we went on board. Next morning she went alongside the Mission Beach and discharged the cargo. We were on board from the 25th till the 3rd of March, on which date we arrived at Upoto. Mr. and Mrs. Stonelake came as far as Bolenge for their holiday. Mr. and Mrs. Pugh were on board from Kinshasa, and Mr. Coxill, Mr. Stonelake's nephew, returning to his station. The *Leopold Deux* is a well-appointed boat. There were not many passengers, so we had each two cabins communicating through across the deck, thus making for coolness. On Thursday, the 26th February, we arrived at Bolenge, which is the name of the D.C.C.M. Station, about a mile from Coquilhatville (the head-quarters of the Province. We went ashore here to visit the Mission. It is a large station with a very good school, industrial training shop, and printing press. The church is a fine brick building and has its own African pastor, who, with his diaconate, is entirely responsible for the Church. The missionaries preach occasionally, when asked, but ordinarily take their seats in the pew like other members. Their press and industrial work are both very good. There was no doctor, as he had just gone home, so I saw two or three patients for them. Mr. and Mrs. Edwards invited me

to dinner, after which we had worship and were then driven in a car to the *Leopold Deux*. Mr. Coxill left us on the 2nd March and had then three days' canoe journey to reach his station. He is one of the Congo Balolo missionaries. Having two cabins, it was possible to get the office box out and deal with letters and records, a golden opportunity which I did not fail to use. On Saturday night we tied up at a wood post called Bolongo. We went ashore here for a little walk and I saw two new things: A man making sugar-cane wine. The sugar is first beaten into fibre and the fibre placed in a strong mat. One end of the mat is fixed to a stout branch of a tree and the other has a series of loops through which a strong stick of hard wood is passed, and the mat is twisted by this means till all the moisture is wrung out of the sugar-cane fibre. This is run into a receptacle and fermented. The mat is made from the "Wait a bit" palm. This is a creeper with a leaf like the palm, its native name is "Camba." It has strong thorns that are liable to catch one's clothes and hold one up, hence the name. The stem is a very strong fibrous one about the thickness of the little finger. It is stripped and woven into a towel-shaped mat. The other thing I saw was a fibre skirt. This is simply a number of strong fibres strung on one and tied round the waist. A varying number of these are worn, one on top of the other till they stand out.

On the 3rd of March, a little after lunch, we were able to descry a ridge in the distance. On this ridge, I was told, Upoto stands. About 4 a.m. we arrived at Lisala, the Government station, about three miles above Upoto. Here Mr. Marker was waiting to meet us. Our kit went in a canoe and we ourselves in a car. In another twenty minutes we had arrived at the Mission Station.

Mr. Marker had arrangements made whereby we were to leave for Pimu the next morning, so no time was lost. It was a little after midday when we got the car and trailer packed and went down to the small company stern-wheeler that was to take us over the river and up to Mongana. After all our trouble to be in time it did not start till nearly three in the afternoon. It was late and dark when we tied up at Mongana, but Mr. and Mrs. De Hayes (the manager of the plantation and his wife) had arranged dinner for us, so it did not matter. Early next morning the car was got off and with the camion, lent by Mr. De Hayes, we left for Pimu at 10 a.m. The first part of the journey is along the railway line (private narrow-gauge railway for the collection of palm nuts) for 28 kilometres. Before starting we had to arrange that the line was clear, for if we met the train we could not pass. A clear line had been arranged for us. The start was rather an anxious one, for expected spares had not arrived and our tyres were none too good, but Mr. Marker succeeded in borrowing spares. All went well till lunch time, though the car was not pulling well at all. We passed through the most wonderful palm country. I have only seen one place in Nigeria that compared with it. On both sides of our way was dense palm forest. We stopped at a school centre that was newly built. The school teacher, his wife, and two lads had built the school (also a church), and their own house and a garage since June of last year. The rule is that the church building (the school) must be built first, and the teacher builds his house afterwards. They are a very nice couple. In a very little while a table was put out for us and a clean white tablecloth laid for lunch. The teacher's house has two additional apartments for the missionary to stay in when he comes. In one of these we had our lunch. Shortly after we got going again the car stopped. It was found to be petrol-hunger, and a little encouragement to the carburettor soon set us off again. We did not go far and had to investigate further. This time we found that the choke was caused by a dirty filter. It was soon cleaned, and no further trouble ensued. Pimu was reached at 5.30 p.m. A very hearty welcome awaited us, organised by the teacher "Pekumu." Presently he called the people away to the evening service. The service began with the Belgian National Anthem,

It was throughout orderly and reverent. Shortly after this the camion arrived, and we got out our kit and began to make preparations for bath and dinner. After dinner the teacher invited the children to come and entertain us with their games. These were very clever, especially a chain movement and the frog game. We were very hospitably received by the people, who brought in three antelopes, a big supply of pineapples, bananas, pie-pie, sweet potatoes and limes, and also brought cassava for our boys. a.

At four in the morning service was held in the Church, as many of the people go out early for fishing and hunting. This service was very well attended. After breakfast we went to look at the hospital site. It was rather disappointing, for practically nothing could be seen except the dense jungle. We followed a path for some distance, but were unable to get any idea of the site. The path zigzagged among the trees, and after quite a long time we came to water. Natives went on ahead to the actual bank of the stream and called back to give some idea of the distance. I returned later and made some observations and took some measurements. Then, with Mr. Marker's assistance, lines were given for the cutting of trees. These were marked out and cut for some yards to give them an idea of what was wanted. Diagrams were made on the sand on the road to explain to Pekumu so that he might be able to direct. Three traces were arranged, two parallel and one diagonal, to make possible the investigation of a frontage of 300 metres to a depth of 500 metres. Our next task was to make some kind of survey of the district beyond Pimu, and this was done by motor, as also survey of some of the creek villages. We motored as far as Bati, about 25 miles along the road, and would have gone farther but that the road was up. Towns succeeded one another with very little interval, and the last visited was 8 kilometres long.

I saw also some sick people, and had I had time could have done a lot for them, but our visit was a short one. I observed wherever I went, noting the sick among the people to get some idea of the need. There is a large amount of relievable suffering and plenty of work for a hospital in this vicinity. The whole question of need and opportunity are dealt with in the special report of the Pimu Hospital Proposal.

This whole area was steeped in witchcraft, of which Pimu was the centre. It refused to have a missionary at first, but now the people are glad to have the Mission in their midst. They are still largely under the oppression of fetish. It is therefore the more interesting to find this inscription in the garage, written in large letters for school purposes :—

“ Njambe Sang'osu,
Jesu Mohe leja osu
Mwembo mose noja osu
Dembe eke ebe.”

(“ God is our Father : Jesus is our Saviour : The Holy Spirit is our cleanser : Witchcraft is the evil thing.”)

They have two very economical school methods here. Squares of banana leaf are used as slates. A stick is sharpened and is used as a pencil, and it makes dark marks. Writing in the sand is the other. They easily learn the form of letters in this way. The schools in all these villages are easily seen, for they are white-washed and so outstandingly the cleanest places in the villages that one cannot miss them. Here the church, teacher's house and garage were all put up by the people, and at their own cost. The priest came and tried to get them to do this for him, but they would not, and finally he got a school and house put up by prison labour. This did him no good. He has tried other schemes, but has only brought further discredit to his cause.

On the 19th April I was back in Pimu and inspected the traces cut for me. They had been cut just as I had planned and gave me all the information I required to enable me to determine what should be the limits of the site for the best result. Pekumu, the teacher evangelist, was ill this time, but recovered under treatment before I left. I was anxious to get a cine view of the Pimu, it is so beautiful. We got a canoe and went out into the stream. All went well at first and I had got about 25 feet of film taken when suddenly someone lost his balance and the whole canoe upset. In we went into the water, camera and all. This unfortunately ruined the film and I had a lot of trouble getting the camera cleaned and dried. We had a long talk with the chiefs and elders in the afternoon, and they told us that labour would be provided free for the hospital, only food being supplied for the workers. Later in the evening Mr. Newbery and I were sitting telling stories to the children, when one of the chiefs suddenly burst in and said he was calling a meeting of chiefs to consider burning all their fetishes. They met and talked till a very late hour. Next morning as we were getting ready for the baptismal service they came all together and talked the matter over in our presence. They were about evenly divided and the discussion ran high. Finally, nothing was done, but later, as we drove away, one of the chiefs came to the car and said, "We will do it yet." It might have been easy to sway them to do it, but it was deemed better that they should make their own decision. It is surely coming and may not, indeed, be long delayed. I had now seen all that could be seen and got statistical data and maps from the Administrator, who was very favourable, and assured us we would have no difficulty about the site. On this occasion also Mr. and Mrs. De Hayes were kindness itself, and exceedingly hospitable. The doctor showed me his hospital. He is keen and has made good progress. His hospital is large enough for the employees of the plantation, moreover he is not allowed to treat any other than the employees. On my second visit he was down with blackwater fever, and I was able to give him some helpful advice. From Upoto I made visits to towns on two of the roads leading out from Lisala, and had planned a third, but the motor broke down and I had to abandon it. There are large towns on these roads and a good opportunity, but it is and will be an uphill fight. At Lisala the Catholic Mission has 25 missionaries to our four. They have large and fine buildings, and it appears as if they have ample funds at their disposal. They have practical control of the hospitals through the nuns, who take the place of nurses. Some are good, but there are among them those who haven't even an elementary knowledge of cleanliness. In one of these villages we visited I was told that this was the place where White, the missionary, was tied up to be killed. The story of his escape is very thrilling, even though ancient history. The grandson of the man who was appointed to kill him is now a pupil in the school at Upoto. The schools here are carrying on as best they can. It is quite impossible for the two missionary couples who are in Upoto to do all the work, though they do their best, working from early morning to late at night, and, indeed, oftentimes called up through the night as well to attend some sick person. I was particularly taken with a primer just printed for the schools at Upoto. It is called "Abecedaire," and is quite the best I have seen of its kind. It was brought out by Mr. Morrish. How easily it leads from letters to words, from words to sentences, and before they finish they read the story of Jesus. It is a masterly production; and was printed in England and produced without mistake, as I am informed, at half the price and in about an eighth of the time of the Bolobo press. Bolobo cannot, of course, compete with modern up-to-date plant.

The experiment with Palladeum cement for rendering the surface of walls was tried at Upoto, and it has proved satisfactory. It will mean cheaper buildings with no sacrifice of efficiency. I was much taken with the design and construction

of the native house as arranged and carried out by Mr. Marker. The house itself is built of pisé blocks, and the roof and its supports are entirely separate. The supports are treated with the creosote, which is manufactured on the station from the shell of the palm nuts. One house shown me had lasted five years and was in good condition, yet Upoto has many ant-heaps. The buildings on the beach below the present site are not fit for human habitation, and there is little about them now that can be saved. They should have been removed years ago. A temporary bungalow was in course of erection for Mr. and Mrs. Newbery to go into when Mr. and Mrs. Davidson return. It is being built of pisé and is costing about £60. It will be interesting to see how it stands and the comfort it affords.

The dispensary is a three-roomed building situated on the brow of the hill, and a lot of work is done here. It is true there is a hospital at Lisala, but I can well understand the reluctance of the people to going there. While I was at Pimu a man was brought in who had been mauled by a leopard. I attended to his wounds and recommended him to come to the hospital for further treatment. It was interesting to see how strongly opposed both he and his people were to going near the hospital.

The church is a wood and iron building and stands prominent on the hill. At Mr. Marker's request I preached at the morning service and told of the burning of the fetishes at Quibocolo. It was listened to with profound interest and stirred them deeply.

The station is now on the hill well above the beach, and there is no question of the wisdom of the change. The beach site and the houses there must have caused untold suffering and been responsible for much fraying of the nerves. The day breeze comes from the river diagonally and at night there is a breeze in the opposite direction, which is very welcome. On the beach they were shut off from the evening breeze by the hill, and from the day breeze by the orchard which they had planted in front of their houses. There are many mosquitoes in Upoto and the houses should be mosquito-proofed.

Palm trees have been planted on the station site, and the oil and kernels from these with the creosote which is extracted from the shells goes a long way to paying school expenses. There is much of practical value to be learned at this station.

YALEMBA

Present: Rev. A. B. and Mrs. PALMER, B.A.

Rev. L. J. WEEKS.

Rev. A. R. and Mrs. NEAL.

Visit: 13/3/31 to 20/3/31.

Soil, sand and clay.

Prevailing breeze, straight off the river during the day, and exactly the reverse at night.

Church Members, 503.

Baptisms, 115. (An increase of 25 on previous year.)

Total Christian Community, 915.

Kindergartens, 2.

Number under instruction for Baptism, 185.

Kindergarten pupils, 210.

Village School, boys 4,800, girls 330.

Population estimated from 60,000 to 70,000.

Dispensary: 276 in-patients; 4,311 out-patients; with dispensary attendance of 20,637.

Number of women learning to read the Bible in own tongue, 330.

The arrival of the steamer at Upoto is always somewhat uncertain. On Wednesday, 11th March, we rose early and just had time to pack when the steamer came in sight. We got our things comfortably down in the canoe and were on board by 7.30. We were disappointed that Mr. and Mrs. Marker found themselves unable to come with us for the Committee Meeting at Yalembe. A few hours after leaving Lisala we stopped at Alberta and from there went on to Bumba, where the steamer tied up for the night. The following day took us nearly up to Basoko, and on the 13th to our destination. We arrived in the vicinity of Yalembe about two o'clock in the afternoon. When about a mile off the wood post a canoe filled with men came alongside to greet us. Each one carried a flag and they cheered and cheered as they came alongside. They came on board the stern-wheeler and took charge of our loads on arrival. At the wood post itself Mr. Palmer was waiting for us with the *Ndeko*, the Mission launch, and we got comfortably down to Yalembe in the course of half an hour. A great welcome awaited us at the Yalembe beach. Missionaries and their wives and children were there, and as we climbed the hill we passed through an archway of palms held by school children. When we reached Mrs. Palmer's house children paraded in order, boys and girls separately, and went through some physical exercises with gymnastic figures.

Yalembe is a beautiful station, situated on the north bank of the river about 50 feet above the water's level. The houses are in a row on the hill with nice, simple gardens in front bordered by a hedge. They face the river, and have a wonderful view of a long stretch of river both up and down.

On the day following our arrival, Mr. Millman, of Yakusu, arrived on the *Grenfell* from Yakusu for Upper River Committee Meetings. On Sunday, the 15th, we had a service in the morning, at which there was special welcome for the deputation, and the greetings of the B.M.S. were conveyed to the people. A letter from Mr. Kirby was read and received with much interest. By a show of hands it was indicated that all present wished to send a message of greeting and love. Much interest was shown when they were told of Mr. and Mrs. Kirby, where they lived and what they were doing, but the young people were specially interested in the Crusaders in Kenton, of which Mr. Kirby is the leader.

The sermon was from Romans vi. 23, and a Baptismal Service followed. Twelve

people were baptized in the waters of the Congo close by the *Grenfell*. In the afternoon there was a Communion Service, at which those newly baptized were present and received the right-hand of fellowship. The entire Sunday was taken up with services, Sunday schools, etc. At the morning service there was the dedication of a child of Christian parents. The father was one of the teachers and the mother a former girl in the school at Yalemba.

On Monday, 16th March, I visited the schools. The outdoor gymnastics form an attractive feature of the school life. The boys showed a wonderful agility in all their exercises, even the small ones succeeded in doing difficult exercises with precision and grace. I saw the schools at work and was very pleased with all I saw, especially with the kindergarten.

The Committee of the Upper River was in session from the 16th to the 19th. The meetings occupied all our attention and gave little time for other things. It was a most valuable opportunity for discussion of policy, ways and means, needs, etc., and proved very helpful to the Deputation. On the 18th March, however, there was a special service for cutting the first turf for the new church. The service began in the present chapel which was crowded for the occasion. After service we all adjourned to the grounds. Prayer was offered by two women, one African and one European. With a few words of good wishes for the welfare of the church the turf was cut. A large crowd had assembled, many of them heathen, and deep interest was shown in all the proceedings.

In the afternoon we visited the girls at work in the school, and saw them at embroidery, mat-making, and pottery. Some of the girls are taught bead work and make very dainty bags. The embroidery is particularly good, especially when one remembers that sewing is a man's job in Congo. Mrs. Palmer very kindly gave me samples of the work to be shown at home, in order to interest women of the churches. On the 19th we visited Elisabetha, which lies some miles down the river and is one of the big centres of the plantation of the Huileries Congo Belge. On an ample site convenient to the plantation head-quarters there is a large Roman Catholic school, where 250 boys are under training to become teachers. The buildings are very fine and the site an excellent one. We had hoped to be able to see something of the teaching there, but the father-in-charge has been changed, and the new one did not care to show us anything at all. This school has been put up and paid for by the company and they undertake also the entire running cost. Outside the plantation we have a small piece of land, on which there is built a chapel. After tea with Mrs. McCallum, the wife of the engineer, we went on to this chapel. The church bell was rung to call the people to service, which was held at quarter past five, to allow of the workers attending. They are at work till five o'clock. The manager of the plantation was very kind, and took us in his car to see the plantation. He took us some kilometres out to the first collection post. It was noticed that the natives cut the palm nuts from above, standing on the fronds in doing so. This is different from the method in West Africa and it is one more liable to incur accidents.

Before our departure on Friday the industrial school was visited. Here, in Yalemba, the manual work and industrial training appear to be kept strictly to what will be practically useful in their work as village teachers. Mr. Palmer's house is a new brick building. It was built by the boys, and is a very good and suitable bungalow, costing only £520. Yalemba is rather a bad place for mosquitoes and bungalows should be effectively mosquito-proofed. The wood and iron bungalow that used to be Mr. and Mrs. Kirby's can accommodate, with alterations, two single women workers. There is a serious problem at Yalemba. Mr. and Mrs. Palmer are going on leave in the autumn, and it is difficult to say how much Mrs. Neal will be able to do in her present circumstances, but at the most I think it is reasonable

to say that she can only be expected to undertake the dispensary work, and that leaves the school unprovided for. It would be much better if it were possible to send someone with experience, specially for the school, but if none such is available, then a new worker should be contemplated.

In the hope that it might give time for someone to be found I concurred in the sending of a cable. It was then quite unlikely that Mrs. Neal would be able to take the dispensary, hence the mention of a nurse in the cable. I think, in all the circumstances it would be better, perhaps, if Mrs. Neal devoted herself to the general work amongst women, and a new worker were sent for the dispensary.

On the 20th we left on the *Grenfell* for Yalakina and Yakusu. It was a privilege to have the opportunity of travelling in the famous missionary boat. It still does very good service, but may require to be replaced by a motor-driven craft some time in the future. The water-tube boiler is a continual source of trouble and particularly unsuited to wood fuel.

Very excellent work is being done at Yalamba. The thoroughness of the school work, the care with which everything has been planned, the happy, cheerful spirit that pervades the station, and complete loyalty in working as a team make for the best results.

YALIKINA

Present : Rev. A. G. and Mrs. MILL.

Visit : 21/3/31 to 23/3/31.

Population about 5,000, with 250 Chefferies, an average population of a Cheffery is about 400.

Area, approximately 4,800 square miles.

Yalikina is an outpost of Yakusu, a centre from which itinerating is done up the Lomami river. The main part of the work lies up this river, extending for 150 miles. It is quite impossible for Mr. and Mrs. Mill to cover the entire district in their visits. The Opala area, with its forty teachers, is entirely unvisited. This is a very needy area and part of our responsibility. It is not possible to extend supervision without a new out-station. If we could plant a missionary out-station in this area, with perhaps two women workers, some time in the future, a very great work might be done. Yalikina is situated at the junction of the Lomami with the Congo river. It is very close to the Government station of Isangi, where there is a State doctor. The doctor does not like the dispensary at Yalikina, but has declared that he has no intention of interfering with it. Mrs. Mill, who was formerly a nurse, looks after the dispensary when she is not away on itineration with her husband. The dispensary has suffered somewhat with the flooding of the river, and may require rebuilding before long, but it is doubtful whether it should be continued. In December and January the water came to within 12 feet of Mr. Mill's bungalow. This bungalow is not a good one and the site is poor, but Yalikina is at present the most suitable place for the out-station.

On the Saturday afternoon we went up the Lomami river and visited Liyeka. The village of Liyeka is near to the mills of the Lomami company. We landed on the plantation beach and were shown over the mills and the soap-making machinery. They gave us each a bar of soap from the first soap manufactured. The factory has only been in operation a very short time. This Company refuses to allow any church or school building to be put up on their plantation, either by

Catholics or Protestants, and they propose to do all the schooling they want themselves without religion. Having seen round the factory we went on to a shelter put up as a cook-house for the employees, and here we had a service with about 200 Africans. It should be said in favour of the local officials that they knew quite well what we were doing, but did not take any notice. From this we passed on to the native village, where we were eagerly greeted by the people and would gladly have had another service had time permitted.

The church at Yalikina was entirely built by the natives themselves, and only advice given them. They made their own bricks and built to their own design. There were some 300 people at the service on Sunday, almost all children and young people. The sermon was preached by Elemme, a native teacher, and I am told he preached well. He is one of the Yakusu-trained teachers. The greetings of the B.M.S. were conveyed to the congregation, and one of the deacons replied. He spoke of the great value of the message which had come to them, and he expressed the gratitude of the people for this message.

The work that has been done in the Yalikina area is very considerable. There are now 220 schools visited annually by Mr. and Mrs. Mill, almost a hundred more than in 1919. There are 2,000 under instruction for baptism. For two workers this is a very heavy task, which demands constant travelling and yet gives all too little time in each place visited.

YAKUSU

Present: Rev. W. and Mrs. MILLMAN.
 Dr. C. C. CHESTERMAN, O.B.E., and Mrs. CHESTERMAN.
 Rev. W. H. and Mrs. ENNALS.
 Rev. W. H. FORD, B.A.
 Miss G. REILING.
 Nurses: Miss G. C. OWEN and Miss P. LOFTS.
 The Rev H. B. PARRIS arrived during my stay.

Visits: 24/3/31 to 27/3/31, and 9/4/31 to 12/4/31.

Yakusu lies about 12 miles farther down river than Stanleyville.

Prevailing breeze is mainly from the river.

Station lies high on the bank some 40 feet from the river.

Hospital lies to the east of the Station.

Population from 20,000 to 25,000.

The area of the Yakusu District is approximately 10,000 square miles. This is divided into four for the purpose of visitation.

There are 484 teachers in the Bush villages, 10 of which are supervisors and helpers.

Church Members, 4,315.

Under instruction for baptism, 2,730.

Baptisms, 165.

Total children in village school, 12,500.

Number of women and girls learning to read the Bible, 3,000.

Languages: Lokele chiefly, with Lingala at southern limit, and Kingwana at east and north limits.

* A graph has been prepared by Mr. Millman showing the membership of the Church, the staff of teacher evangelists and the missionary staff from 1900 to 1930.

Yakusu lies within 12 miles of Stanleyville, which is the capital of the Province Orientale. It gives me much satisfaction and real pleasure to be able to say that

* For graphs and maps, see envelope enclosure.

Yakusu is the finest piece of missionary effort I have ever seen. It is not possible within the small compass of a report that has to deal with many other places to do justice to this work. One can only refer to some of the outstanding features. The visit to the Kindergarten was one of pure delight. Here, in the very centre of Africa, is a little bit of heaven itself. On the concrete veranda of one of the buildings there is a pool for the children to paddle in. It is quite shallow so that no harm can come to them. There is in it a toy canoe with toy paddles and a child can get into this and paddle in the pool. There were fully half a dozen children in the pool when I arrived, and they looked supremely happy. A little farther over on the same veranda some more children were busily engaged making all sorts of sand structures on a heap of sand. In the yard were others engaged in physical drill with some of the older girls to guide and direct them, and accompanied by a band of the children themselves. Some had bells on their ankles and wrists, others had cymbals, others had tambourines, and one boy had a native drum. The band was accompanied on a dulcitone by Mrs. Chesterman. On either side of the yard are a number of cubicles, each with one end opening out on to the yard. In one of these was the band, and in each of the others were children engaged in some kind of work, such as learning to frame letters, learning to count by little sticks, sorting out different colours, etc.

The school-room itself is fairly large, with walls adorned by pictures. One sees every kind of thing going on at the same time, and the children are never allowed to tire. They are put into cots to sleep when they feel tired, not all at once, of course, and when they wake they go on again. In all that is done in this wonderful Kindergarten, the very seeds of Christian thought and conduct are being planted.

No less interesting was the work being done in the boys' school, girls' school, and the higher training of teacher-evangelists and infirmiers. Much care is bestowed on the teaching of Scripture. The studies are systematic and effort made to secure that the pupils have not only learned the lessons but are able to impart them. The plan of educational development on strictly vocational lines is here in operation and in time will succeed in attaining the best standards of preparation for each class of work.

Infirmiers in training join with the teacher-evangelist pupils in Scripture lesson and teaching, as this will be essential to their witness wherever they go.

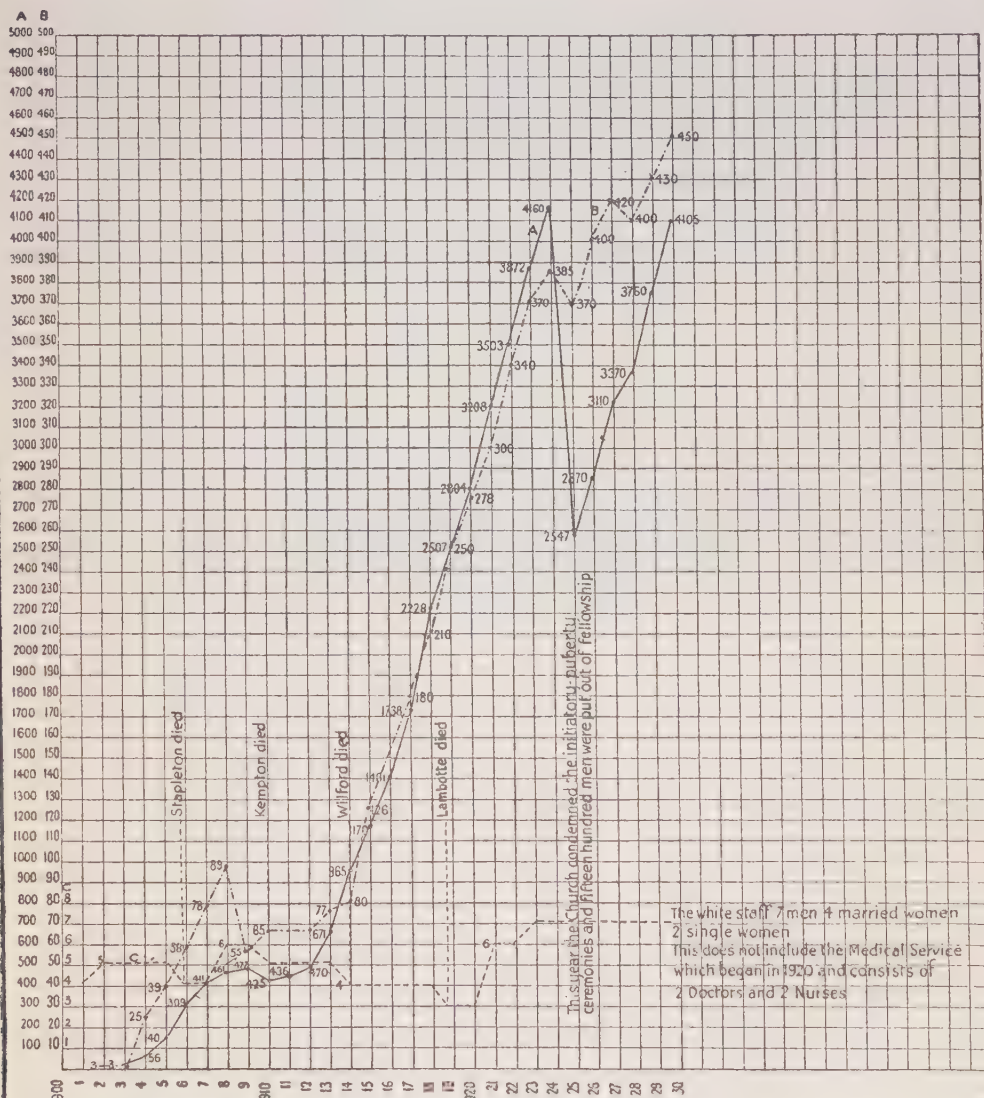
Mr. Ennals takes charge of the printing plant in small premises adjacent to the school. Here the printing is subsidiary. It does useful work for the station and has printed some very useful text-books. The plant is not modern, but serves quite well for what is required of it.

The meeting for mothers is full of interest. Mothers come from different villages. They bring their babies with them. Cots are provided and the babies may go to sleep while the mothers learn to read or to sew, or have simple lessons in mothercraft, etc. Some were quite at home. Others were new. The new ones sat and watched somewhat timidly, but before long they also were at home. There is a lesson for them in the cot, for the African mother has no idea of setting baby down to sleep through the day.

On one evening of the week the boys and girls meet together in what is called the Games Room. There are all sorts of games for them to play, or they may read magazines which are brought for them by the missionaries. The whole staff of the station attend and help all the young folk to enjoy themselves. Draughts, dominoes, tiddley-winks, bagatelle, etc., etc., go on merrily all the time. They break up at 9 o'clock, when they sing a hymn and have a little prayer together. It is a particularly valuable thing for them to have this experience. The mingling of the sexes in this frank open manner is a valuable education and a new lesson for the African.

Chart showing relation between numbers of Church members and number of native Evangelists paid by their offerings. The ratio of 1 to 10 seems to be fairly constant.

- (1) Solid Black line shows the Church membership from 1900 to 1930. 100 to a square.
- (2) Dash-dot line shows the number of teacher-evangelists during the same years. 10 to a square.
- (3) Broken line shows the white staff—1 to a square (but does not include the medical staff of 2 doctors and 2 nurses since 1920).



The dormitories in the girls' quarters are good. Small groups of from four to eight girls live together. The dormitories themselves occupy three sides of a square, the square being completed by the missionary's bungalow. Cleanliness and tidiness are features of these cubicles.

The girls make their own and the boys' clothing, do a little fancy work of a simple kind, and learn bead-work and needlework. Home craft is a very definite part of their training.

I was fortunate to be able to see a wedding. While one does not wish to see the African Europeanised, it is a good thing that they should learn the way of marriage, freed from all question of money. This is a beginning from which they will yet learn the full meaning and great value of Christian marriage. The girl had been trained by Mrs. Millman, and from all I could gather she would make an excellent wife and do valuable work where she is going. The bridegroom was a teacher-evangelist going out to a village school.

Yakusu is the centre for the work in Yalikina and Yaongama and Stanleyville and the towns on the north bank of the river, west of Yakusu itself. The district stretches from Banalya in the north to Opala in the south, approximately 400 miles.

Mr. and Mrs. Mill work from Yalikina up the Lomami river, but cannot reach Opala; Mr. Parris from Yaongama. Mr. Ford takes the north bank and Mr. and Mrs. Wilkerson eastward from Stanleyville.

There is here a plan for the whole area, and it seems that it should be possible to combine under one plan and policy Yalimba and Upoto districts with Yakusu. The language difficulty is not insuperable, for while at Upoto they speak Lingombe, at Yalimba Heso, and at Yakusu Lokele, Lingala is rapidly spreading and the higher education should be exclusively in French.

* Copies of the syllabi and curricula, with time-tables of the various grades of school work and training, were prepared for me. They reveal a carefully thought out scheme, still in process of development, directed unswervingly to the aim and purpose in view in the most efficient manner—the winning of the whole area for Jesus Christ and the establishment of His Kingdom.

STANLEYVILLE

Present: Rev. G. J. and Mrs. WILKERSON. †

Visits: 27th to 28th March, and 8th to 9th April.

Stanleyville is the capital of the Province Orientale, and from there to Boma is 2,080 kilometres. At this point the river transport is interrupted by the falls, but a railway is run from Stanleyville to Ponthierville, a distance of 130 kilometres, from which point river transport is continued on the Lualaba.

On the afternoon of our arrival at Stanleyville the first aeroplane of the new air service from Leopoldville completed its journey and was welcomed by a great crowd. Cinematographic photographs were taken of its arrival and descent.

An interview was granted by Monsieur le Gouverneur of the Province Orientale, and we discussed the questions of education and of medical work and policy. We found him very sympathetic and he kindly provided a map of Belgian Congo and a copy of each of two Government publications—1. Instructions for Provincial Inspectors relative to the programme to follow in the different schools, and their

* For syllabi and curricula, see envelope enclosure.

interpretation, and (2) Instructions for Provincial Inspectors of instruction relative to the education of girls.

Mr. and Mrs. Wilkerson were not present on my first visit, but on my return from Wayika I had the opportunity of conference with them. Their itinerary is mainly along the road to the north and east, and is done by car. A new car is more than overdue, but Mr. Wilkerson will be very unwilling to part with the old Ford as long as it can be got to move. The Elephant training camp is only a few miles from Stanleyville, but there was no time to visit it. The Tshopo Falls are small compared to the Victoria Falls, but are none the less very beautiful and wonderful.

The line of advance in the completion of a chain of stations across Africa is that of the eastern itineration from Stanleyville. This is the very heart of Africa and from it there diverge three routes—one to Egypt, one across to East Africa, and one by rail and river to South Africa. On the latter route we advanced as far as Wayika on the Lualaba.

WAYIKA

Wayika lies on the Lualaba on the western bank. It was reached by train from Stanleyville to Ponthierville and then by the steamer *Prince Charles*, which is a boat very much better appointed than the one on the main river of the Congo. In travelling on this river one noticed the difference in the way in which canoes were paddled. On the main river of the Congo the native stands to paddle, with the exception of the women, but on the Lualaba they all sit to paddle. The latter is the most general, but the former is to be commended. It not only looks much better but develops the whole body equally and not just the muscles of the arms and back.

Among the passengers on the *Prince Charles* was the Chief Justice of the Province, and it transpired that his wife had been at school with Dr. Janet Hoare. The Judge is a very fine man, with a considerable understanding of the English people and of our missionary aim, and he is very friendly.

The visit to Wayika was extended to a week as it was necessary to wait for the *Prince Charles* again on its way down. There are three bungalows at Wayika and a Mission press. One of the bungalows is occupied by Mr. John Whitehead and he uses the press. I was received with much kindness by Mr. Whitehead and we had many talks together. He has given a great deal of attention to the study of languages, particularly African, especially Botangi and Kingwana, and has many very interesting things to say about this work. A visit was paid to the last resting-place of Mrs. Whitehead, from all I can learn a saintly and most devoted woman. Mr. Whitehead is persuaded that he still has a great work to do and declines to come home until it is finished. It was somewhat distressing to see one of his years and with the disability of being almost totally blind, with only small boys attending to him. Though he himself does not realise it, he needs to be looked after. One would very much like to see him come back to the home country, where, indeed, much use could be made of his vast store of information.

When one considers all the work that has to be done on the Congo, it appears advisable that we should not attempt to take up work at Wayika again. The immediate population has largely decreased, and it is doubtful whether Wayika is not now on the wrong side of the river for the work to be done.

There is good material in the bungalows, but without any definite place to which to remove them it may perhaps be better to wait a year or two in the hope

of recovery from the critical economic depression, when perhaps the bungalows might be sold. The press is still good and use could be made of it; the work turned out from it now under Mr. Whitehead's supervision is finished and workmanlike.

RETURN JOURNEY DOWN THE CONGO

Print's The same route was followed on the return journey. The visit to Yakusu was completed by a stay from the 9th to 12th April. Letters were picked up from Mr. Mills at Yalikina and sent ashore at Yalamba in passing. The mills at Alberta were seen by the kindness of Mr. Wregg, the engineer. A stay of several days was made at Upoto, including the second visit to Pimu when the final decision was made after examination of the traces cut. A few days at Bolobo enabled me to confer with Dr. Macgregor on hospital plans, and Miss Wilson on school work.

A second visit to Tshumbiri was made when observations were checked and further conference afforded. The stay at Leopoldville was prolonged to admit of attendance at the Committees of the Lower and Middle Congo Area, which concluded the tour.

PIMU HOSPITAL

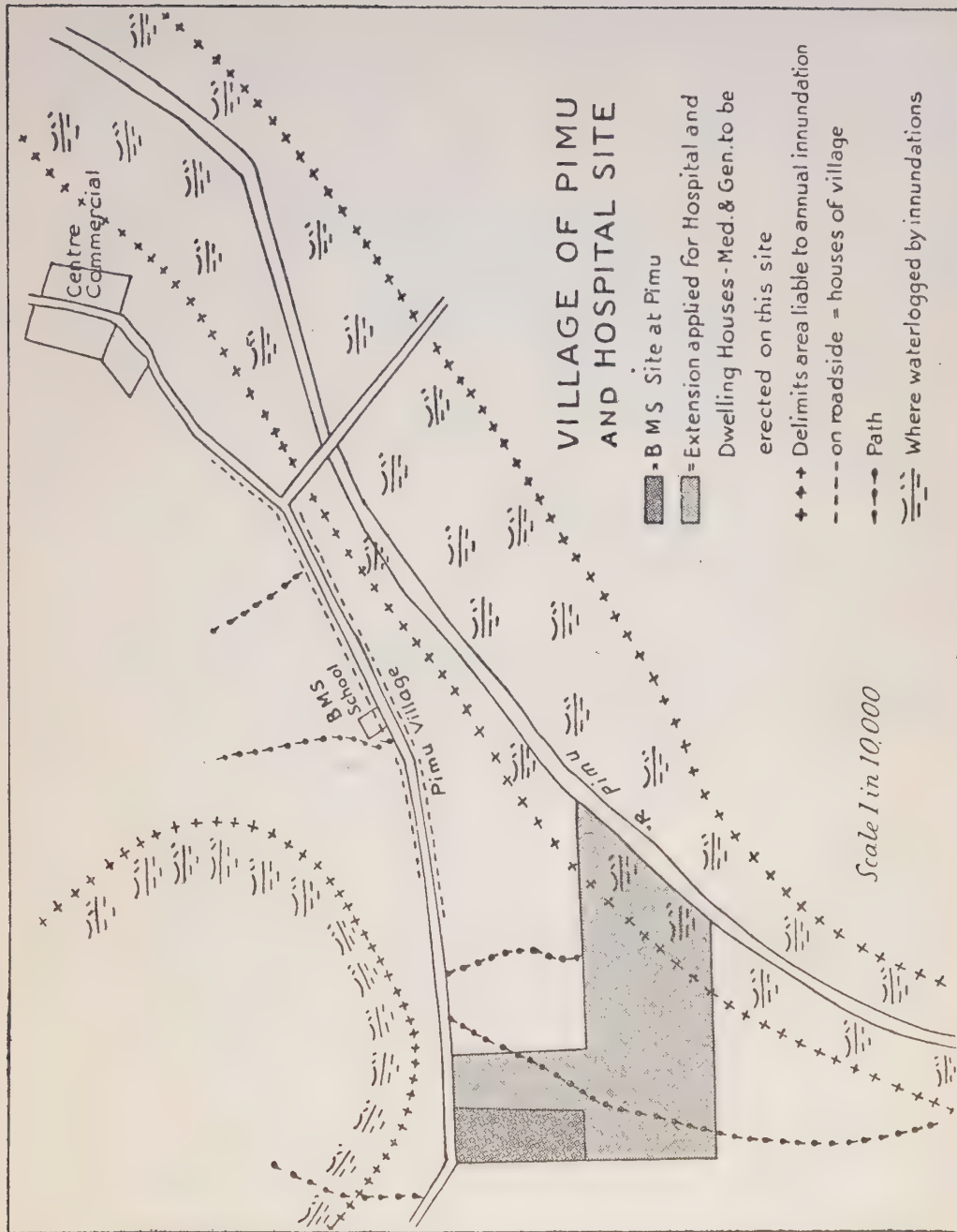
The study of the conditions and situation in the Bas Congo provided a most useful background for the consideration of the data of the Pimu area and simplified the issue in considering the most suitable site for the placing of a hospital. Opportunity was taken to discuss the proposals with Monsieur le Gouverneur-General, Dr. Mouchet, Medecin en Chef Adjoint, with Dr. Brunelle acting for the Medicin Provincial at Coquilhatville, and with the Commissaire du District de Lisala, within whose district the Buso-Melo lies. The political authorities are of one mind as to the need of the area for the service of which Pimu is a convenient centre, of the sufficiency of the population in that area, and that the area is unprovided for at present. The medical authorities discourage the idea of a hospital in the Bas Congo and approve the placing of one in the Buso-Melo. Dr. Mouchet has seen the sketch plans and expressed his approval subject to the guest house (for the accommodation of patients' friends) being placed outside the actual hospital compound.

Sketch maps kindly provided by the political and medical authorities show the population and the service of respective areas on either side of the Congo, and these can be compared with sketch maps kindly given me for the Bas Congo.

Situation.

Pimu is situated on a ridge running parallel to the Congo river, and is in the middle of the Buso-Melo on the Pimu river (stream). This ridge lies between the Congo and the Lopor rivers, the Congo side of which is B.M.S. territory and the Lopor river side is R.B.M.U. territory. It extends from Bogbongo to Mongana, beyond which point we have not yet occupied the area allotted to us.

The population is largely collected on the ridge, but is also found on the various streams that flow to the Congo. The population of the Buso-Melo is given officially as 21,723, but the hospital if placed there will serve a population of some 80,000



to 100,000. The density of population in the areas that may be served is approximately 75 to the square mile, estimated on the populated area, excluding unpopulated forest land. The road was surveyed by motor from Mongana to Bata at the western side of Pimu, but it stretches far beyond this point. The number and frequency of villages on this road and the extent of some of them was remarkable. One village was noted as 8 kilometres in length (5 miles) and runs on two parallel roads with lateral projections here and there.

Need of Medical Aid.

So far as observation goes, without actual figures, it seemed there was a large amount of remediable and preventable sickness, much more than was seen in the villages on the north bank of the Congo. There is no doctor available to the people on this side of the Congo. There is one Company doctor at Mongana, but he is not allowed to attend any but Company employees and he cannot overtake all that this requires of him.

The R.B.M.U. hope to place a doctor at Baringa and Yosaki, but neither of these are near enough to affect the proposal for a hospital at Pimu. They are both a considerable distance away on the other side of the Lopor river.

Accessibility.

This is reasonably good by the Pimu river to the Congo, and especially when a motor-boat is provided for use between Upoto and the Pimu, giving freer access not only to the hospital but to the very extensive village work which we have between Mongana and Bati, well over 150 kilometres.

Other Work.

The development of evangelistic work in the villages on this side of the river as just indicated is such as to demand a missionary couple stationed at Pimu, and this has already been planned.

Site.

A site had been acquired before the question of a hospital was in view. This site is immediately west of Pimu village to the south side of the road, with a frontage of 100 metres and a depth of 250 metres. A much larger site is required for a hospital and evangelistic station. The site is covered with dense jungle. Traces were cut on two parallels and one diagonal, and an examination of the site by the traces enabled me to determine the exact position of the site required. It is necessary to have a frontage of 200 metres, and to obtain this the present site should be extended 100 metres further to the east. From this frontage there is required 500 metres to the south. On the eastern side an extension is required at 250 metres south of the road in a lateral (easterly) direction to the bank of the river. This extension will be 250 metres deep, but I do not know what the exact measurement is laterally to the bank of the river. This gives access to the river, necessary to secure water supply and to give additional space on which to accommodate the bungalow of the evangelistic missionary and any other necessary buildings. The site will require to be cleared—for which monkey jacks will be very useful, indeed necessary—and the clearing should extend beyond the actual site for ventilation purposes. The site will be large enough to permit of the growing of food for staff and patients, will probably be found suitable for rice as well as manioc, and it is a palm-bearing area.

The Commissaire has been informed verbally and has stated that there will be no difficulty in obtaining the site as described; he requested, however, that the site frontage should not be greater than 200 metres.

BUSO-MELO TERRITORY

(DISTRICT OF THE LULONGA)

From Political Map

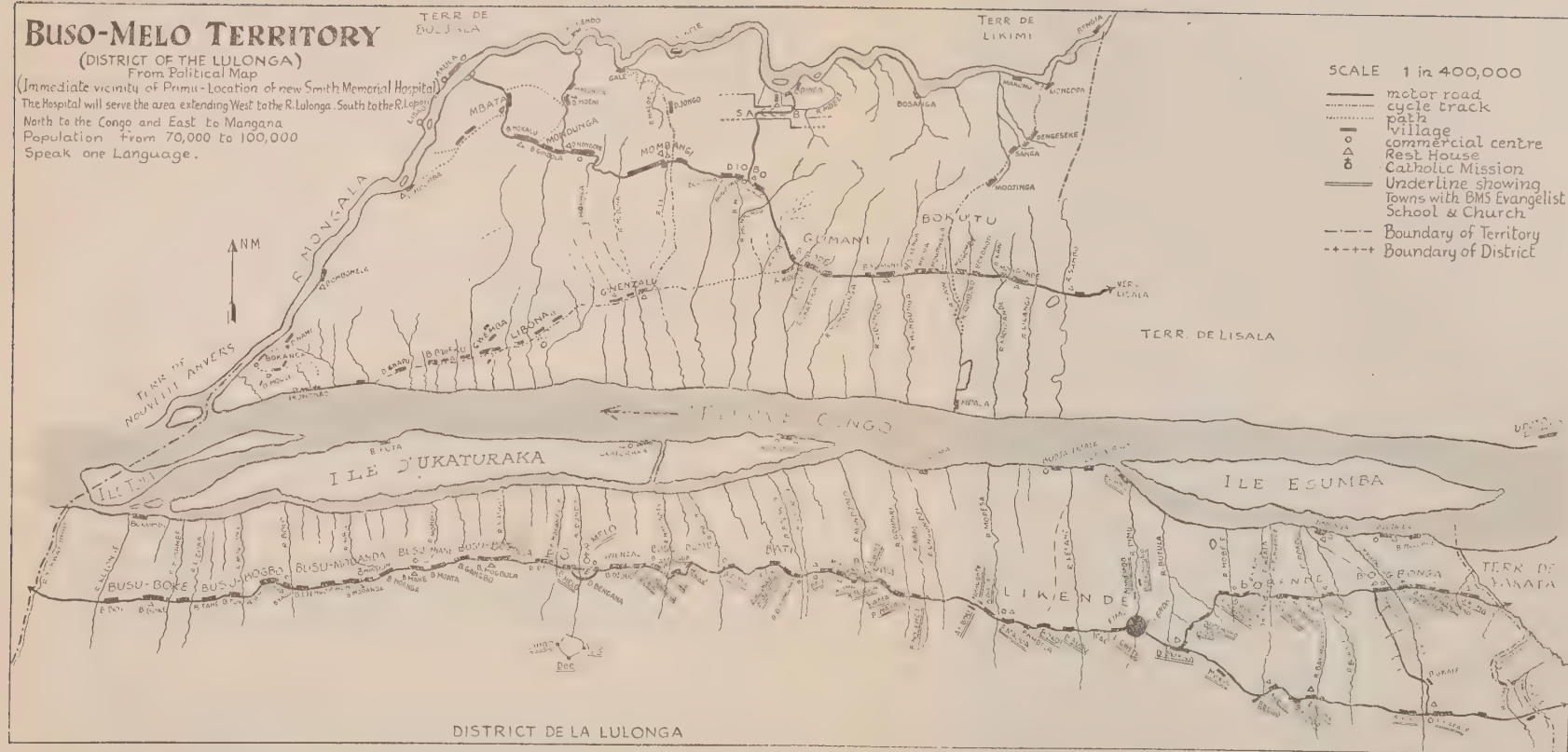
(Immediate vicinity of Primu - Location of new Smith Memorial Hospital)

The Hospital will serve the area extending West to the R. Lulunga, South to the R. Lopo

North to the Congo and East to Mampanga

Population from 70,000 to 100,000

Population from 70,000
Speak one Language.



Hospital Plans.

The question of the extent and type of buildings required was discussed with Dr. Chesterman and his suggested plans carefully studied in drawing up sketch plans of proposed buildings. These sketch plans were discussed with Dr. Macgregor and met with his entire approval. I have not had the opportunity of showing them to Dr. Chesterman as they were prepared after I had left Yakusu. I have only one set of these rough sketch plans, but this should be sufficient pending further discussion of them. They were approved by Dr. Mouchet and by Dr. Brunelle. These plans, which have been hastily prepared, should be considered as outlining the ideal to work to. The actual first buildings serving for some considerable time will be a selection from these, and may and should be modified by Dr. MacGregor and the missionary builder according to any conditions arising and new facts. Probably the heights of ceilings and other dimensions may be reduced and the general provision modified.

Construction of the Hospital.

The buildings should be of Pisé, probably in block moulds as being easier than the shutter mould. The most convenient size is 2 ft. by 1 ft. by 1 ft., and moulds may be specially made in metal. The walls should be lined with Palladium Cement to a thickness of from $\frac{1}{8}$ to $\frac{1}{4}$ of an inch. Abundant timber is available from the clearing of the site. It may be that metal window and door frames can be got at a figure that will be sufficiently low to be practicable and, if so, they will be much cheaper in maintenance.

Labour.

At a meeting of chiefs inquiry was made as to the availability of labour and the interesting statement was made by them that 300 labourers could easily be provided, and that, moreover, they would not require pay for the building of a hospital in their district, and would be happy if supplied with food only. This means that the cost of the unskilled labour will be about 1 franc per diem per labourer.

Water Supply.

Excellent water in abundance is available from the Pimu river. This can easily be laid on by means of a continuous automatic ram to drive the water up to elevated reservoir tanks. These tanks can be constructed to provide for any necessary purification measures which may be determined on water examination tests.

Drainage.

Storm water can readily be drained into the Pimu below the water supply. Septic tank drainage can easily be arranged on the site with the outflow either north or west, and give the great facility of water carriage sewage for hospital and bungalows.

Determination of Location.

The decision between Pimu and the Bas Congo was clear. The density of population in Pimu is approximately 75 per square mile (excluding the unoccupied forest area) as compared with 39 per square mile in Thysville, 37 in Wathen, and probably much the same in Kibentele. In Pimu there is no medical provision available, whereas in the Wathen-Thysville-Kibentele area there are the A.B.F.M.S. hospitals at Sona Bata and Banza Mantekka, the Sucriere hospital at Moerbeke,

the Railway Hospital at Thysville, and the Government are placing a hospital of 100 beds at Kanga, between Thysville and Wathen. At Pimu there was full agreement on the part of the political and medical authorities. In the Bas Congo the medical authorities do not favour Kimpese, indeed their opposition to this site can be certainly reckoned on. They look more favourably on Wathen, where they think a population of some 25,000 might be served.

The question of nurses is an important one. The efficiency of the hospital depends to a large extent on this assistance, but also elsewhere in the deputation report there is suggested a wider use of nurses and the further development of the single women workers. If these are to take the place that waits them in the need of the work, conditions of isolation, of roughing it, of itinerating and travel in bush areas must be faced and every endeavour made to reduce the inevitable casualties to the minimum by the amelioration of conditions in every way open to us. At Pimu itself there would be need for two nurses. Their time would be fully occupied and, should the expansion of medical policy to the service of rural areas be taken up, they would have opportunities of exchange.

KIMPESE UNITED HOSPITAL

The proposal made by the A.B.F.M.S. asks the B.M.S. to join with them in investigating the possibility of a United Hospital and Medical Training Centre at Kimpese. This matter had received much consideration before my arrival on the Congo, and it was asked that I confer with the A.B.F.M.S. representatives and report.

It was arranged that on my visit to Kimpese Drs. Mabie, Tuttle and Freas, and the Rev. Mr. Carpenter and Principal Moon have the opportunity of meeting with me and discussing the entire proposal. This was at the commencement of the tour, and with the data acquired then, at interviews with Drs. Dupuis and Mouchet (before and after Kimpese respectively), and subsequently in observations made and in discussion with Dr. Chesterman and others, full opportunity for report has been afforded.

I.—Agreement has readily been reached on the following :—

- (a) The recognised need to make some provision for medical relief, etc., for the Protestant community and the pagans throughout our respective areas. Catholics will, of course, be received for treatment if they desire it.
- (b) This should be met largely by the distribution of Infirmiers, etc., in dispensaries at carefully selected places.
- (c) The need for better training of infirmiers and others in our present hospitals, which could best be served by a training centre.
- (d) The need and value of united work.

On general grounds there can be no question that the greater the measure of united action, the greater the prospect should be of effective and economic working. It may be that in some departments of the work a preliminary exchange of missionaries for varying periods is almost an essential of success, but in medical work the march of scientific progress has largely accomplished the preliminary unifying of methods, etc., and the way is open should other things admit.

II.—Estimation of Requirements.

1. *White Staff*.—This is a matter in which the difficulty would appear to be ours. With Drs. Mabie, Tuttle and Freas, a most excellent and sufficient beginning on the part of the A.B.F.M.S. is assured. The B.M.S. have to face the fact that in their present hospitals their obligations are not yet met, in that we have not so far attained the minimum of two doctors for each hospital, except for comparatively short periods. It is our constant hope that this difficulty will be overcome.

2. *Requirements in Trained Staff and the degree of training necessary*.—The number of trained staff required is determined by consideration of the needs of the hospitals and of the number of dispensaries that may be reckoned to provide adequately for necessary service contemplated throughout the areas. In order to ascertain the number in training at any given time to provide and maintain the staff at the required number, it is necessary to compute the average service period (or life) of the staff. This figure requires to be divided by the number of years occupied by the course of training to get the annual output. A further allowance is required for casualties.

It was agreed that three classes of staff are required : (i) Infirmiers, (ii) Hospital nurses, and (iii) Laboratory technicians. One laboratory technician, 2 infirmiers, and from 8 to 15 nurses should be allowed for each hospital. The final number of dispensaries reckoned necessary for all the areas is from 50 to 60, but 28 is a good first estimate. There are three hospitals in the area and the united hospital a fourth, that is including Bolobo. Thus the final demand will be in the neighbourhood of from 60 to 90 trained staff. This, of course, is a more or less final figure many years ahead, and a small beginning would be made with a gradual but steady progression, say 32. To maintain a staff of 32, on the basis of a service period of 8 years, requires an output of 4 per annum, apart from casualties. The training hospital can accomplish 4 and each other hospital 1 per annum, which just provides for steady increase.

If a beginning is made with 12 pupils and 4 new pupils are taken annually, the training hospital will, in the fifth year, carry a load of 28 pupils (approx.), but in the sixth and subsequent years the load will fall to 20 and remain more or less constant, a net output of 4. This is reckoned on a training period of five years as required by the Government. In addition to this it is probable that the group of hospitals will have succeeded in supplementing this training so far at least as some of the hospital nurses are concerned. Allowing five years for the start and the necessary preliminary general education of candidates, this means that in twenty years we may attain the maximum output possible, for you will then have 24 trained staff in service and output and loss exactly cancel each other. With the same hospital the numbers trained might be raised to one-half more and the limit would then be reached that can be done in a 50-bed hospital. This would provide a sure output of 4 per annum and a possible 5 with allowance for casualties. The planning of the further expansion of training facilities need not be undertaken for another twenty years yet and is therefore not brought to estimate. The degree or standard of education for infirmiers and other staff must be that of the Government, which requires five years' training. The syllabus for this is laid down by the medical authorities. There are two examinations to be passed for the certificate, one at the end of three years, and one at the end of another two years. The last three months prior to the second examination must be taken at the Government hospitals and laboratories either at Leopoldville or Stanleyville.

III.—Considerations of Site of Erection for United Hospital.

1. Granted that a hospital with accommodation for fifty Africans and a home for 3 whites is required, the question then arises where should these buildings be

placed? In the proposal of the A.B.F.M.S. Kimpese is named, and unless I am mistaken the A.B.F.M.S. are more or less wedded to the idea of this location. It is nevertheless of importance to the whole scheme that the site be considered.

2. The following pros and cons may help to elucidate this problem :—

Pros :

- (i) It is central to the Bas-Congo area to be served.
- (ii) Transport facilities are rapidly improving and will soon be good. Kimpese is already on the railway line about two-fifths of the way from Matadi to Leopoldville.
- (iii) It is claimed that the hospital with those at Sona Bata and Banza Mantekka would have a population to serve that is not less than 100,000.

Cons :

- (i) The medical authorities are unfavourable to Kimpese as the site for a hospital. They contend that the Kimpese area is adequately served.
- (ii) The population as given by the medical authorities is :—

For the area of Kimpese	8,000
For the area of Sona Bata	8,015
For the area of Wathen	25,000.

 And this includes an expansion of the Sona Bata area should the training centre be located there.
- (iii) While the medical authorities say that if we have doctors to spare they would rather see them devoted to rural work than confined to a hospital and its immediate vicinity, they invite us to consider the Wathen area for the location of a hospital, for, they say, the 25,000 people of that area are at the moment uncatered for.
- (iv) The medical authorities are placing a hospital at Kanga, which is situated about half-way between Thysville and Wathen.

The cons must be viewed so far as our decisions are concerned with the modification kept in mind that the Government aims and ours are not identical. The Government seek the effective distribution of medical service over the whole area, and contemplate certain parts being undertaken by the Catholics and certain other parts by the Protestants, with their own staff surveying the whole and fitting also into the gaps. A comparison between this and our aim as set out at the beginning will make the meaning clear.

3. These considerations present a very real difficulty, and despite the feeling in favour of Kimpese, it is by no means clear that it should be the site of election. It is not difficult to understand the preference of the A.B.F.M.S. in wishing to have the United Hospital and training school alongside of the Kongo Evangelical Training Institute, and one sympathises with this view ; moreover, it is also apparent that Wathen is geographically eccentric in the area to be served and not so well favoured for communications.

4. The site at Kimpese was inspected by me in company with Principal Moon and the Rev. Mr. Carpenter, and it appeared to me that, in the selection of a *site qua site*, Kimpese affords one difficult to excel. I am given to understand that this view is in harmony with Dr. Chesterman's.

IV.—Provision of General Educational Standard to Pre-Medical Requirement.

It would scarcely be economy to set up a Medical Training Centre without previous provision of a school where the standard of education is adequate to the need. The teaching of anatomy, physiology, nursing and the elements of medical treatment and of prevention of disease, demands some preliminary knowledge of physical, chemical and biological science, of mathematics and advanced arithmetic.

A fluent knowledge of French is also essential as all the textbooks must be in that language. Neither the A.B.F.M.S. nor the B.M.S. possess any such school, and it will take time to develop. The success of the United Hospital or any alternative scheme that may be approved depends upon such provision, and this need should be met at the earliest possible moment.

V.—Hospital Design Construction and Cost.

1. The provision of buildings, etc., required for a 50-bed hospital and a medical training institute for the training of a maximum of 30 students at any one time was discussed very thoroughly at Kimpese. Upon the resultant data the Rev. Mr. Carpenter has kindly worked out estimates and prepared sketch plans. This estimate shows the total cost in capital outlay at £18,000. It is a reasonable estimate that the initial running cost would be about £500 per annum and might in some twenty years rise to a maximum of £2,000 per annum. *The sum of £20,000 for erection and equipment, and another sum of £20,000 for endowment would establish the hospital on a sound basis.*

2. The capital outlay would not all be required at once and might reasonably be reckoned to be distributed over a period of five years, by which time only running costs would remain to be provided. On this basis a sum not exceeding £2,000 a year for the first five years (exclusive of missionaries' allowances, etc.) would be required from each of the participating Societies.

3. In the light of experience that will be gained at Pimu, there is much probability that a considerable reduction in building costs may be anticipated which would enable a more favourable report to be submitted in, say, five years' time. *In the circumstances of an unprecedented world depression it is not possible to recommend that the Mission Boards be asked to provide so large a sum.*

VI.—Alternatives.

1. A visit was paid to Sona Bata to the A.B.F.M.S. hospital, that the possibility of a united effort there might be considered. Sona Bata hospital is strongly built, and has quite considerable accommodation for patients. The hilly character of the site has been a serious handicap. Dr. Tuttle was on leave, so there was no opportunity of discussion with him.

2. The whole question of training and of security in any medical policy for the rural areas was discussed at some length with Dr. Mouchet, Le Medecin-en-Chef Adjoint at Leopoldville. He was most sympathetic and expressed his willingness to assist in any way possible. He stated that the Government would either permit the students for training to attend the Government Hospital at Leopoldville or arrange for acceptance of our own hospital training, if brought up to the standard required by the Medical Department, and arrange for the appointment of a Government medical officer as a joint assessor with the hospital doctor for the purpose of the first examination. The second part, all but the last three months could also be taken at one of our own hospitals provided that the last three months before the second examination was taken at Leopoldville. He asked that a hostel be arranged for pupils in attendance at the Government Hospital and Laboratory, and that moral and disciplinary supervision be exercised over the pupils.

3. In view of all the circumstances it appears best at present that each Society should make what it can of its own facilities, the A.B.F.M.S. at Sona Bata and Banza Mantekka, and the B.M.S. at Bolobo and São Salvador.

4. Every effort should be made to provide adequate general education to pre-medical standard. This should be possible in the scheme for a senior school at Wathen.

5. Periodic conference between the Societies should be maintained.

WATHEN-THYSVILLE-KIBENTELE

THREE-STATION HOSPITAL PROPOSAL.

The proposal for a hospital in this area is not a new one, and there was a hospital in Wathen years ago. The possibility of re-establishing a hospital was carefully considered along with the Pimu proposal. The selection finally of Pimu for this hospital was strictly arrived at by careful study of all the available data and a perusal of the report on Pimu will, it is believed, show satisfactorily that the selection is well founded.

2. The study of the proposal for a United Hospital has been productive of much serviceable data for the consideration of this scheme. It is manifest that if the proposal for a united hospital at Kimpese should at any time be proceeded with; it would be redundant to have a hospital also at Wathen. Similarly the placing of a hospital at Wathen would negative a united hospital at Kimpese.

3. Sites inspected near Thysville and in the vicinity of Marechal station do not commend themselves, but it may be possible to find suitable ground at or near the new railway station and works at Cattier.

4. It is probable that the development of Wathen on its present buildings as a minor centre, used mainly as a centre for control and direction of dispensaries and for itineration in a scheme of rural medical policy, would not be too expensive and consequently more readily shouldered by the African Community; would be favoured by the medical authorities and at the same time offer a reasonable prospect of a much wider service. It would also provide the maximum opportunity for effective evangelical effort.

5. It is well to ponder seriously the plea put up by the Rev. Mr. Jennings and the Rev. Mr. Starte for the reinforcement of medical service in the difficult situation presented by the Prophet Movement defection at a time when it may well turn the balance and provide a speedy recovery in most or even all the villages affected. Some provision should be made. The placing of a nurse at Wathen might be considered as a first step. Continuity would be secured by the provision of three more nurses, one each year for three years. With Miss Head this would make a group of four, one each for Kibentele, Wathen and Quibocolo, and one for relief.

6. In considering this application of the suggestion for a wider medical policy it should be understood:

- (i) That this is but the commencement of a scheme that will extend to the limits of the areas of our responsibility.
- (ii) That much of the success of any such scheme depends on the co-operation of the African Church, which should take a gradually increasing share till it can shoulder the whole expense involved. They should be able to go a long way toward this within a comparatively short time, and the effort should be a valuable experience for the Church and a real stimulus to progress.
- (iii) That any such scheme should be in line with the medical policy and the development of intensive women's work so that it would be a joint effort of the Women's and Medical Work. It should include infant welfare, maternity, introduction of simple measures of hygiene and sanitation, mother-craft and home-craft, together with learning to read the Bible and the development of women's meetings and work, and would be found to reflect beneficially on the school work and the life of the Church generally.

The present situation is an urgent demand for a forward move. The times are difficult and there are needs of other places equally and perhaps more clamant, yet we must surely present these opportunities to the Churches and pray that the way may be opened up for progress in what is unquestionably the King's Business and manifestly right.

MEDICAL WORK AND POLICY

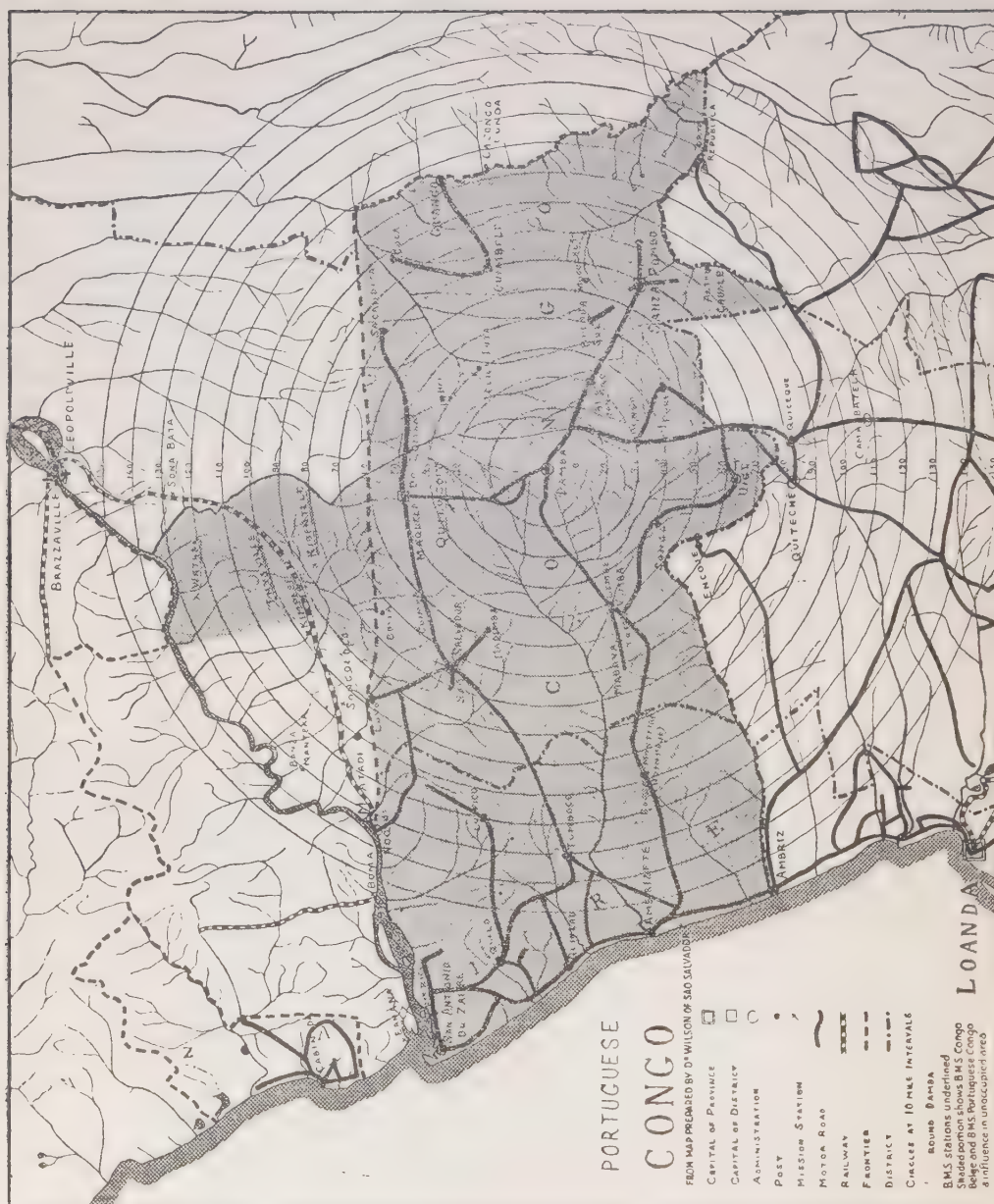
HOSPITALS.

São Salvador.

This was the first hospital visited. It is situated to the north-west of the station and is one of two hospitals designed and constructed in England. It was brought out in pieces and erected by the Rev. Mr. Allen in 1911. At that time it must have been a wonderful advance. This will be very much appreciated by anyone with experience of the difficulties of working in the old type of mud hospital. It has served well the purpose for which it was built. It is nevertheless well that its limitations and disabilities should be recognised. It contravenes all the cardinal principles of hospital construction and design based on the experience and advances in medical and surgical science and the knowledge of the last twenty-five years. Air, light, cleanliness, space, economic convenience in working are all inadequately provided for. Segregation of certain classes of disease is impossible. The small and inconvenient rooms for dispensary work, for operation theatre, for laboratory work (a routine of tropical medicine), the ledges and corners everywhere, the extremely limited cupboard and other accommodation render the hospital work a continual mental and physical strain and constitute a serious obstacle to reasonable cleanliness and efficiency. The hospital has served nearly twenty years and now requires considerable repair and alteration, while expansion is also a pressing demand, but when one surveys the whole structure and its disabilities it is manifest that it would be waste of money to attempt the costly effort which could never in any case give satisfaction. There is no room for expansion on the present site. With Dr. Wilson a careful study was made of the possibility of building on a site that might be acquired to the west of the station. It was found, however, that the site is mostly waterlogged for a considerable part of the year. This definitely and finally rules it out for any expansion or for the building of a new hospital. No other site is available in the vicinity of the station. Dr. Wilson has been at considerable pains to obtain data and get maps for me, from the study of which it is evident that São Salvador should no longer be the site of election for a hospital. This is set out in the following considerations :—

1. The most valuable and effective site is in the midst of population.
2. The location of the hospital should be central to the people and area to be served.
3. Communication by road or rail and good transport facilities are important.
4. Ample site on a suitable soil with good water supply and satisfactory drainage facilities.
5. Proximity to an educational centre.
6. There must be a need and demand for medical service.
7. No diversity of languages.

It must be recognised that Portuguese Congo is mostly hilly and the population has been very scattered, thus the population varies from 2 to 15 per square mile.



The import of this is largely modified by the consideration that there are good motor roads and the population is now mainly collected to the vicinity of the roads. For example, on the 47 kilometres of road between Quibocolo and Damba there are 47 villages within a few hundred yards of the road.

Consider now the population and note the discrepancy between the statistics and the probable actual figures. Saõ Salvador is shown as 24,659 but in the census of circumscription prepared by the Medical Officer of Health it is shown to be 34,286. There is thus an actual population 28·7 per cent. greater than the statistic shows. The discrepancy is due to the former being based on tax payers while the latter is a house to house survey for the discovery of the prevalence of certain diseases. The same applies to all the other statistics, which show :—

Saõ Salvador 24,659, but by medical survey 34,286.

Quibocolo 62,377, plus 28·7 per cent. (reckoned on Saõ Salvador figures) 80,279.

Damba 64,727, plus 28·7 per cent. (reckoned on Saõ Salvador figures) 84,403.

Therefore Damba and Quibocolo districts have the population . In the six districts to which Damba is central there is a population of 236,531 which with 28·7 per cent is 304,415. In other districts accessible to Damba there is a further population of some 50,000 unreached at present. Therefore Damba is a location that is central.

Communications and transport facilities are best in Damba. It has now five motor roads emanating from it and the new railway which is projected is planned to pass through Damba.

Damba shows ample room for a suitable site and water supply appears to be available. The character of the soil is suitable and the drainage good. See also note on the present opportunity in Portuguese Territory.

The same considerations of cramped site and of convenience to the mass of population apply to the educational work which will inevitably centre at Damba, therefore there will be proximity to an education centre.

There is a crying need for medical aid and the people are eager to come where there is loving service meeting the spiritual as well as the physical need. The demand is widespread.

Portuguese is the language of the governing authority throughout and Kikongo the native language, so there is the minimum of diversity of tongues.

Damba lies 4,000 feet above sea level, is cool, healthy, and has scarcely any mosquitoes I am told. It is a wide plateau in the midst of undulating country. The Government head-quarters are to be transferred there some day and likewise the railway will run through it.

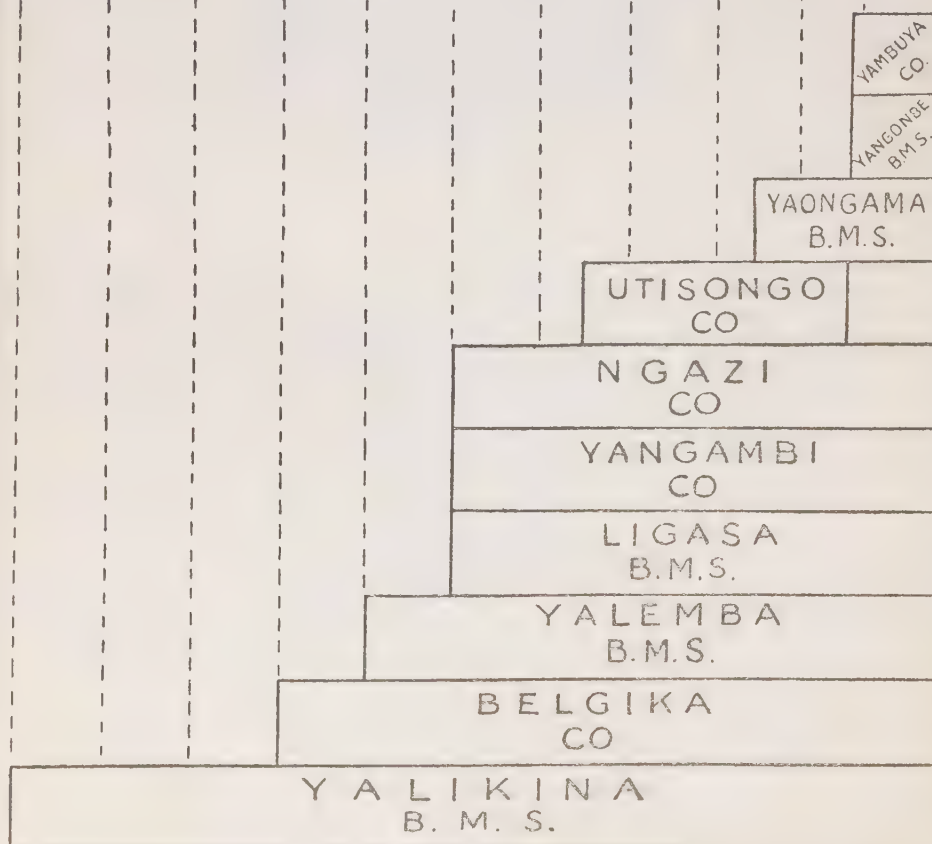
Saõ Salvador has lost in population but also in that the king has no longer the significance and influence he had, and it lies eccentrically in the area to be served. It is removed from the mass of population and is poor in communications and transport facilities.

I cannot close the remarks on Saõ Salvador without at least a word of appreciation of all that I saw being done at the hospital by Dr. Wilson, Miss Bell and Miss Cheshire. It was a pleasure to see how much had been made of the buildings and the devices for systematising the work, the methods of keeping records, etc. The hospital was indeed shining as far as such a place admitted. Their cheerfulness in face of all the difficulties was good to see. Best of all was hearing what the Africans think of it. Some told me how it helped them all to understand about Jesus when they saw Dr. Wilson and Miss Bell at work, and they could not speak highly enough of the whole work that is being done. Here unmistakably the Medical Mission is in itself a whole evangel, for the message of Jesus and His Cross is ever kept in the front. The best part of the hospital itself is the preaching hall, which is filled daily for the morning service, where it is an inspiration to see the entire staff share in

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YAKUSU HOSPITAL

Development of Out-Dispensaries
staffed by Trained Boys and
visited by Yakusu Doctor.

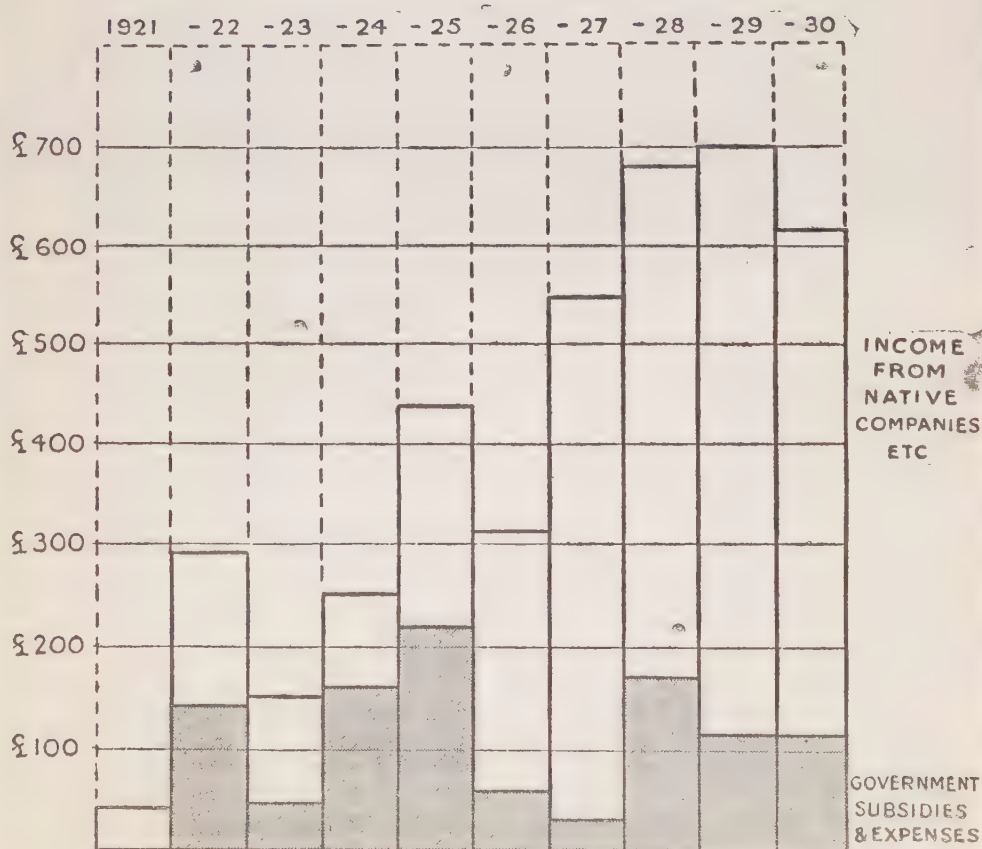


DISPENSARIES OPEN

LOCAL INCOME

All local Expenditure and Training Work is paid for by Local receipts.

About £100-£150 supplies received from home every year.



the setting for the day's work. First things are first and in consequence the hospital and its work extend an influence throughout the entire Portuguese Congo.

Bolobo.

The hospital at Bolobo is the twin sister of that at São Salvador. It was erected by Mr. Allen in 1912, immediately after he had erected that of São Salvador. It lies on the slope of the hill overlooking the river. Bolobo is the only hospital between Leopoldville, 310 kilometres down river, and Coquilhatville (or Bolenge) 380 kilometres up river, and the nearest doctor is either at Irebu (a military post about 150 miles up river) or at Inongo 150 miles inland on Lac Leopold. It serves in the new B.M.S. area of the Middle Congo, a population of at least 60,000, and to some extent a larger population over a much greater area. The remarks on the unsuitability of the São Salvador hospital apply equally to the Bolobo hospital. Matters are improving somewhat—a new operation theatre has just been built and alteration of the dispensary is pending. This should mean a reconstruction under the present roof and should be so designed as to serve at once light, air, space, convenience of working and cleanliness and afford ready and complete supervision by the doctor over all the work. It may be found advantageous to place the waiting-room on the other side of the path which runs by the side of the dispensary.

These alterations are necessary *now*, as the medical authorities have shown dissatisfaction with present conditions, and the medical work at Bolobo receives a subsidy from the Government. Here as at São Salvador, a new hospital should be built, but with the present alterations time is given for careful study of all the conditions and probable changes so far as they may be forecasted, so that the best position for the new hospital may be determined. The foundations of the present hospital have been steadily washed away owing to the slope, and it is probable that they cannot be reckoned as secure beyond ten years. The foundations can only be rendered secure at considerable expense, and as the alterations of the hospital wards, etc., would also be costly, the site unsuited to expansion, and the total result could never be satisfactory, it is well to contemplate building a new hospital. In these circumstances the expenditure of a large sum on alteration of the wards should not be contemplated. With Dr. Stanford and Mr. Allen I prospected for a new site, and one was shown me that is available on fairly level ground and of sufficient extent to the south and east of the present station. The decision as to site should, however, be deferred till all the data can be obtained and as far as possible a reasonable forecast of probable changes. In all probability Bolobo will still be the best place, but this should be determined on actual facts and observations over a period of perhaps five years.

On my way up river Dr. Stanford was in charge, and on the return journey, owing to his illness, Dr. MacGregor was in charge. On both occasions I attended the ward service conducted by the doctor in Bobangi, and though I could not understand what was said, the interest of the patients was manifest. Thus again is it seen that the medical work is the medium of the evangel.

Bolobo hospital will have to be considered as a possible centre for the training of infirmiers for the middle Congo and for the Belgian part of the Bas Congo.

Yakusu.

This hospital is our latest and easily our best hospital. It was designed by Dr. Chesterman and his brother (an architect) and largely built by the latter. Here all the considerations of modern requirements and of tropical and local conditions have been met and the hospital is 100 per cent. efficient, easy to work, easy to control and adapted for a wide range of service. Electric lighting, X-ray plant, and water

laid on, add to the utility and the convenience of the hospital service. The preaching hall stands prominent in the very front of the hospital and is symbolic of the character of the hospital service in which the evangel shines out, in action and word, the spirit and message of the work.

The Medical Mission work in the Yakusu area is not confined to the hospital at Yakusu. Dr. Chesterman has done wonders in the training of infirmiers and has a number placed in out-dispensaries. On the way to Yakusu we stopped at a village where there was an out-dispensary in charge of an infirmier trained by Dr. Chesterman. A child was brought in and I watched with interest the efficient way in which the patient was handled and treated. The dispensary was neat and clean and on its shelves were a limited number of drugs, etc., with the use of which the infirmier showed himself to be thoroughly conversant.

At Stanleyville I came across an infirmier trained at Yakusu who is the most trusted in the Government hospital. Dr. Chesterman is persuaded of the need for distribution of the service over as wide an area as possible, and there is no one better able and fitted to work out such a policy for the Medical Mission on the Congo and to systematise and standardise the work.

The training of the infirmiers not only in their medical work but also in evangelistic is thorough and well-organised. It is nevertheless realised that a yet higher standard of general education must be provided, and it is satisfactory to know that this is a development that is already envisaged in Yakusu.

Graphs were prepared by Dr. Chesterman and show for the decade 1921-1931 :—

1. The growth of out-dispensaries.
2. The local income.
3. The out-patient attendances.
4. The in-patients and major operations.

What is built on prayer has a solid foundation. It will always be a happy memory, the prayer meeting for the hospital staff and pupils, which is conducted by Dr. Chesterman. There is sometimes expressed the idea that the man of action is too busy to be a man of prayer. It is just the other way, for the man of prayer is the man of effective action. The spiritual tone of the hospital and its every activity in which the two sisters also bear their share, give it the highest possible efficiency for the Kingdom of God, the Alpha and Omega of all the medical work.

General Observations.

1. The possibility of the formation for each hospital of a Board of Management with representation of the African Churches, giving to them an understanding of the working and the opportunity to share in meeting the costs, deserves the most serious consideration.

2. Each hospital should have its establishment determined and this should provide (*inter alia*) for a jobbing carpenter on its staff. This carpenter should be employed under the sole direction of the doctor in minor repairs and in a regular periodic approved programme of painting, white-washing and enamelling. The carpenter should keep a book, and enter, day by day, what he has done, and the quantities of materials, etc., used.

3. The financial system of the hospitals should be brought into line with other accounting in estimating, control of expenditure, etc., and bulk order indents sent home or to Belgium or France for the supplies for all the hospitals.

4. It is well to arrange that the staff is sufficient to provide for night nursing, and that friends of patients be housed in separate guest houses outside the hospital compound. Visiting hours can then be arranged and the efficiency and facility of the working of the hospital, not to mention the cleanliness, greatly enhanced.

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OUT PATIENT ATTENDANCES

50,000

40,000

30,000

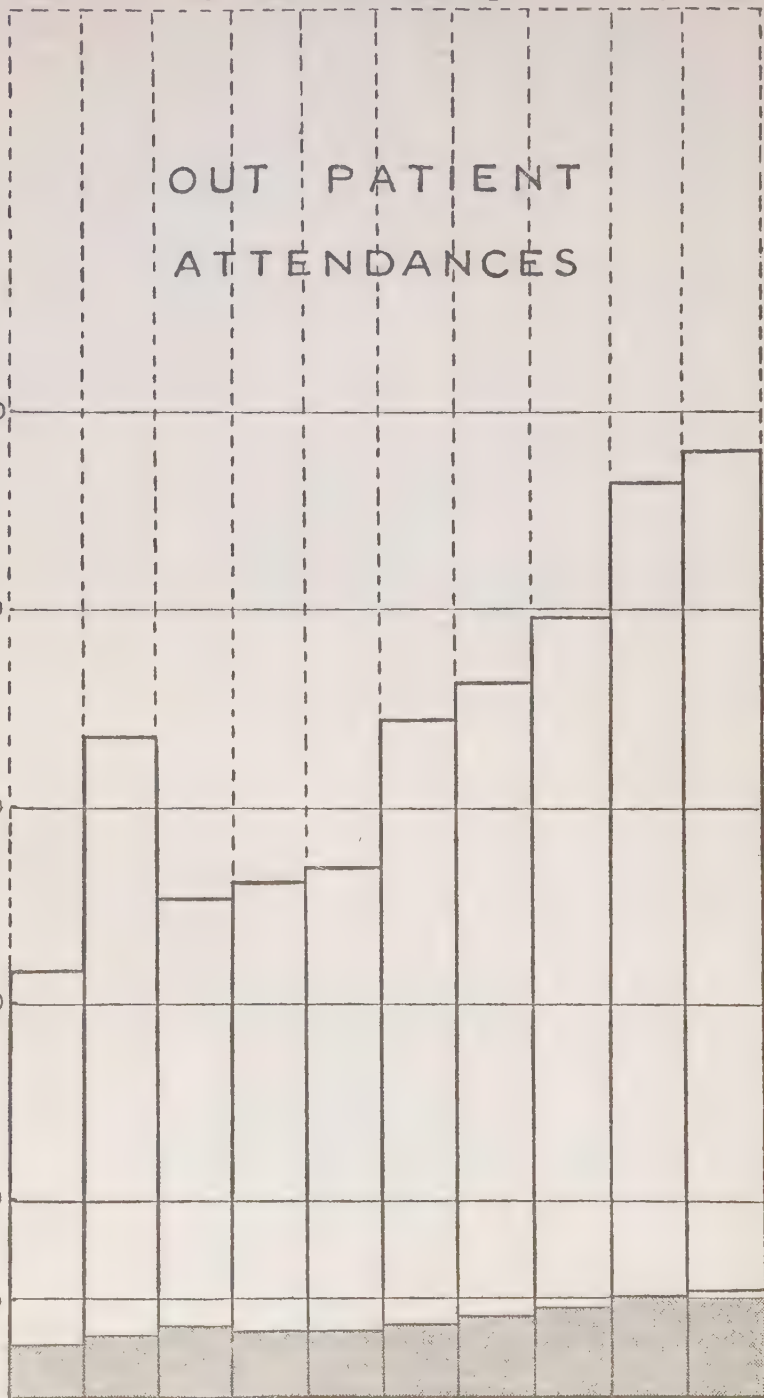
20,000

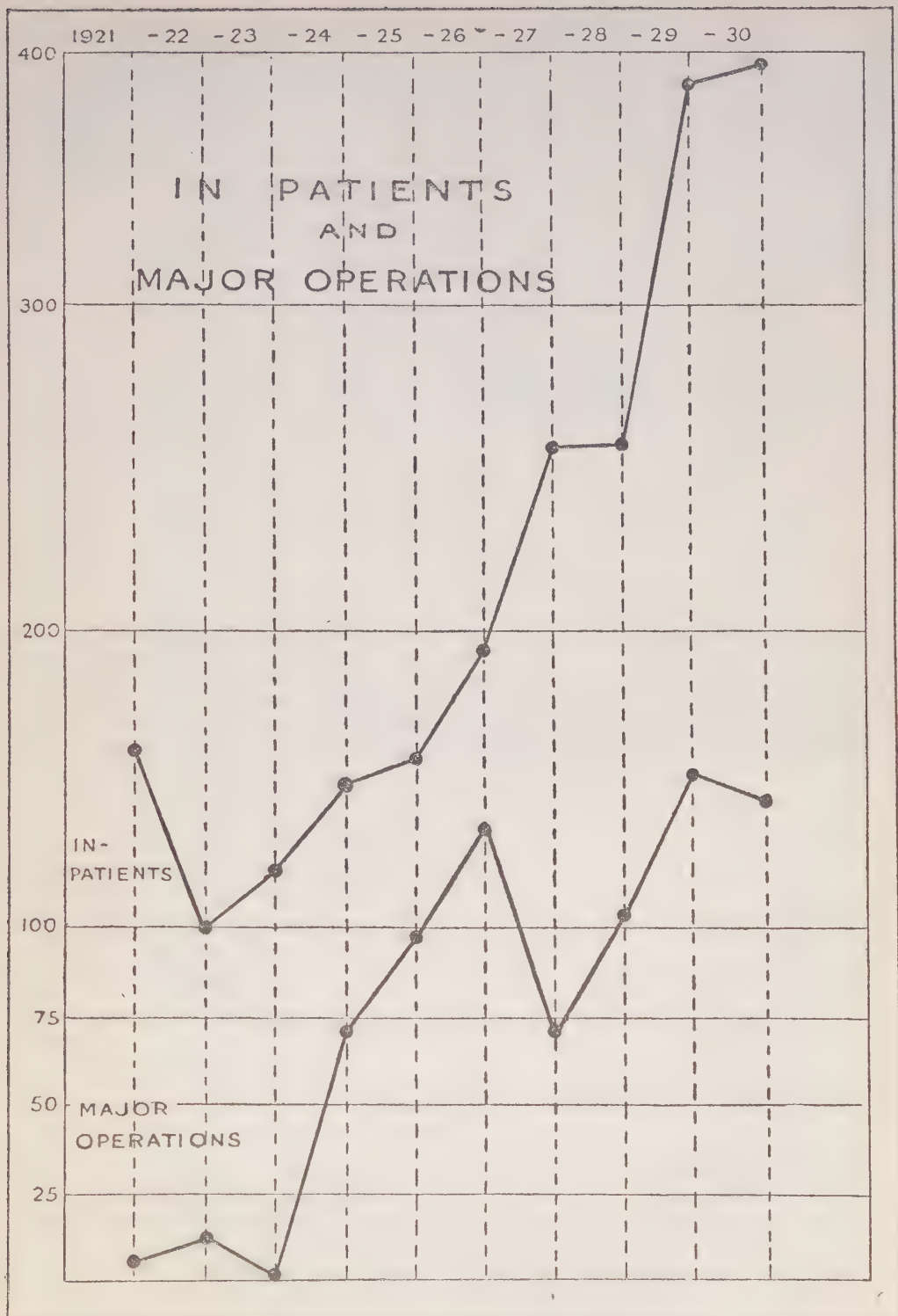
10,000

5,000

TOTAL
ATTEND-
ANCES

NEW
CASES





5. Undertaking the dieting of the hospital patients would be a signal advantage, though we should expect and demand that the food supplies be provided by the friends or an adequate money provision made by them. Cooking would be done by the hospital cook, who would be trained in the special methods of invalid cookery.

6. Advantage and economy might be gained by a programme of routine cleaning, etc., showing what should be done in each day of the week, and who is responsible for each division of the work. This could be posted in the African nurses' room or in the dispensary where all concerned will see it.

7. A uniform method of record-taking and keeping would lend value to the statistical data as also in laboratory methods.

MEDICAL MISSION WORK AND POLICY

POLICY.

The work of a Medical Mission is no longer to be regarded as a lever to open up a country to the ministrations of the missionaries, but should be recognised to be in itself a whole, but not the only, evangel. It is *par excellence* the simplest and most direct means of conveying intelligibly our great message to those who sit in the darkness of ignorance and under the thralldom of fetish. Our present system recognises the hospital as the Medical Mission and scant notice is taken of medical work done elsewhere by those who hold no medical diploma. Yet medical work is inescapable everywhere. The missionary, unqualified and even without any training, cannot turn aside from the appeal of the sick for help, especially when it is known that the alternative for the sick is frequently worse than no treatment and but throws them back into the evils of fetish. In a tropical country, such as the Congo region, there lies a wide possibility of relief in simple, safe, easily administered remedial measures. There is an even wider field for simple preventive measures and the raising of some standard of practical hygiene. Especially is this the case among women and children. These measures, both preventive and remedial, can be widely disseminated by the agency of nurses and infirmiers. It is well, therefore, that we set ourselves to organise what is inescapable on systematic and economic lines, securing efficiency in what is undertaken and freedom from unfortunate incidents. Taking Dr. Chesterman's book as the standard (with abridgement and modifications), providing the dispensary premises with a standard list of drugs, instruments, appliances and equipment and with detailed instructions for their use, making clear what may be done with each remedial measure provided and in what circumstances it should be applied or withheld, the work would be adequately safeguarded. Similarly very effective work may be done, by the production of a simple textbook on maternity, on infant welfare and on hygienic and sanitary measures, standardised item by item in the same fashion. In this way the work done by unqualified workers assumes an entirely new aspect and opens up a prospect of widely extended medical relief and prevention of an essentially evangelistic character, the more valuable as it involves the most intimate individual touch with the entire population of the area. It appears also necessary, in face of the Catholic Campaign, when the African will find himself increasingly faced with the alternative of accepting the medal of the Catholics as one of them, or of being driven out and probably subjected to persecution, that provision be made for the Protestant community and those others who do not desire to be Catholics.

There is involved in this policy the standardising of type buildings for dispensary, etc., which would all be built of local materials and be inexpensive. The placing of these in suitable locations selected according to need and convenience of supervision, grouped under the supervision of a missionary nurse who, with a woman worker, would make each place in turn the head-quarters of the group. There would thus be built up gradually a network of dispensaries in groups under the supervision of the missionary nurses, and all the groups in an area under the supervision of a doctor, so that each dispensary would receive regular periodic visits of a missionary nurse and less frequently of a missionary doctor.

The cost of these dispensaries would be borne by the Christian community in the area, suitable charges being made according to circumstances.

It means that there must be two doctors at the least continuously on the staff of each hospital, so that one can itinerate developing finally, including reliefs, a staff of 11 doctors for Congo. Missionary nurses would be required in increased numbers—for every three posts four missionary nurses, in order to provide for continuity. It might be possible to include among these the wives of missionaries who have the nursing training and requisite certificates.

There is another aspect of the problem that is important, viz., the regular periodic medical examination of our entire missionary staff. It would be necessary to require each missionary, on the arrival of the medical missionary on a station, to arrange with him for medical examination. These examinations should be standardised and records kept, in order that the maximum utility be secured from this much-needed service. This plan requires for its completion an examination as near to the time of proceeding on furlough as possible, with recommendations of the doctor examining added to the record; a similarly standardised medical examination on arrival in England (within a period of 2 weeks from the date of arrival) and the adoption of all necessary measures for full restoration to health before return to the field.

It should be a definite part of the training of all staff employed in the medical mission that in all that is done the aim is kept clearly before the missionary and not allowed to be crowded out by the incessant demands and character of the work, Prayer before operation—a word concerning the love of God to each and every patient—Jesus continually presented in action and by word in each and every part of the entire work. The inwardness and importance of this will be readily seen and admitted by all who have had experience of medical missionary work.

It may be well to suggest that such policy and plan would be greatly forwarded and securely established if Dr. Chesterman could give a year or 18 months to the study of the whole matter:—The organisation, standardising and planning for the entire Congo Field. He might at the same time undertake the co-ordinating and standardising of the hospital work. There is room for reorganisation of the financial system of the hospitals, introducing itemised estimates as suggested for the entire field, standardising drugs, instruments, appliances and equipment, and arranging for a single bulk indent (distributed to places and at times as may be required) for drugs, etc., from Belgium or France as may be found most economic without sacrifice of efficiency. It would also be helpful to bring the teaching into uniformity, providing as the Government does, cyclostyled notes on all subjects of study which should be up to Government requirements.

May I further suggest that the services of ex-medical missionaries be utilised for the home side of the plan—Drs. Girling, Joy and Gilmore and others—for the assistance of Dr. Moorshead.

Any such plan is dependent upon security for the staff in carrying out the work. We must be sure that in having built up with care a large organisation we do not find ourselves faced with a prohibition on the ground of the incompetence of

non-medicals being employed for the work. It was manifest in the interviews accorded me with medical authorities that the Government are ready to avail themselves of all that we do so long as it suits them and then throw our work aside. It seemed necessary therefore to probe this matter and discover, if possible, whether any arrangement might be come to that would ensure that we are not building our house upon the sand. This matter was placed before Dr. Mouchet, in the absence of Dr. Trolli, and he showed a more favourable attitude than I had yet found. He will be the successor of Dr. Trolli, so his assurances have added weight. He expressed himself as being very strongly in favour of this wide rural policy and declared it to be what is needed and what he has been seeking to work out and attain. He assured us that if the doctors had the certificate of the superior course of Tropical Medicine at Brussels, the nurses the certificate of the inferior course with the further course in Leopoldville and held the C.M.B., and if the infirmiers successfully passed the two examinations required by the medical authorities and received the certificate, there would be no interference but rather encouragement. He declared himself ready to give this in writing as soon as we could put up the full plan to him in writing.

We discussed then the problem of training of infirmiers and I advised him of the position in respect of the proposal for a united hospital. He expressed the opinion that there was no room for such a hospital in the area planned, and he stated that if we have doctors to spare he would very much prefer that they were utilised for rural work. As alternatives for the training he stated that those trained in any of the existing hospitals—provided their training came up to the required standard—would be accepted and the Government would appoint an assessor to act with the doctor or doctors of the hospital for the conduct of the first examination on the completion of a three years' course. In regard to the second examination which should be taken after a further two years' course, the first 21 months of the course in the mission hospital would be accepted, but the last three months must be at the Government hospital at Leopoldville prior to examination there. He very kindly provided me with a copy of the syllabus and curriculum and the text-books and cyclostyled instructional matter in use in the Government school. He offered as another alternative that training would be given in the Government school and hospital for the whole course, but asked that in such case the mission provide a hostel for the students and exercise a supervision over them. This would be a necessity.

In view of these assurances it is safe to proceed, if and when such extension of medical policy and plan is approved.

EDUCATIONAL AIMS AND POLICY

It is well that it should be made clear what is meant by Educational Aims and Policy. It is no part of our intention, as it is no part of our Commission, to educate the country, nor yet do we seek to compete either with Government, with the Catholics, nor with any other Mission. Our educational system must be firstly evangelical, secondly evangelical, and finally evangelical. It should also be strictly vocational, i.e. shaped to the ends we have in view as the needs of the work we are here for. It is also necessary that in what we seek to do we establish security for the continuity of the work without hindrance.

What, then, are our needs? Firstly, our village schools are an essential and important means of evangelism. Beginning when we can with kindergarten, we

seek to implant right thoughts and ideas, and replace the evil and undesirable early influences common to the African village life. From this the scholars pass to the first village school; that is, the ordinary village school such as we have at present. In such schools as I have seen them, the evangel seems to be in the very atmosphere. They learn to read from Bible stories, and the story of Jesus has a prominent place in the teaching. This represents the mass of our education at the present time on the Congo. At our Mission Stations we seek to go higher, but we have not yet reached the standard which we should and must aim at. While the missionary has begun the schools, it is manifestly impossible for him to carry on schools in a large number of villages, and he has therefore to train at the Station school those who will be the village teachers. It is now generally recognised that these village teachers are not sufficiently trained, and efforts are being made to improve them by refresher courses. Another method of helping these teachers is by what are known as Jeanes Teachers. Their function is to go round to the village teachers, staying a week or more with each, and show them improved methods of teaching and of conducting their village work generally. There is an urgent need for such teachers now, but we have none who are sufficiently trained for this purpose. One reply to this need was the Kongo Evangelical Training Institute. This was instituted for the training of teachers and pastors. It gives to the selected candidates a three years' course of study and some industrial training. The teacher-evangelists trained at K.E.T.I. are very much better than those sent out straight from the Station schools. It is nevertheless recognised that we must do better still. While planning for better things it is necessary to train those we have by refresher and special courses, and these courses are being arranged. The needs that we must plan for are: Teacher-Evangelists for village schools (their wives could, if trained for it, teach in the kindergarten). Teachers for the second degree school of the Government standard; our proposed central schools, about one to every ten villages. The Station Boarding School, a little higher than the central school, perhaps conveniently called the middle school. At least one Senior School to each area. This should be for pupils who will become teachers in the Central, Middle and Senior Schools, those who will become Jeanes teachers, those who will become pastors, and those who will become infirmiers, etc. The training given for the candidates for teacher-evangelists, pastors, Jeanes teachers and the teachers for the schools will be that of a good secondary education, whereas that for the infirmiers will substitute for some of the subjects elementary physical, chemical and biological science, which is a necessary groundwork for their medical training. From the Senior School the first four classes will proceed to the normal school—K.E.T.I. in the Lower and Middle Congo, probably Yakusu in the Upper Congo, where the special training for their work will be given them. Those who are to become infirmiers will go straight to hospital for their further training.

Now as to the security for this work: there is only one way, and that is that the schools must obtain Government recognition, be inspected by Government Inspectors and subjected to the Government examinations. Monsieur le Gouverneur-General has given the assurance that when our schools can comply with the curricula of the Government, he is prepared to see that recognition is given so that the schools will come under Government inspection and examination. This means that the village schools must conform to the "École Primaire du Premier Degré," and our central schools must at least come up to the curriculum laid down for the "École Primaire du Deuxième Degré"—a three years' course. The middle school will be a little higher, and senior schools must conform at least to the curricula for the "École Normale, Professionnelle, etc." The pupils and students should pass the State examinations and obtain the Government certificates. All teachers, as soon as we can effect it, should have the Government certificate. Those who go to the

hospital for further training will be required to take a five years' course with two examinations, and the last three months must be spent at a Government hospital and school.

It is necessary that the European teaching staff should comply with Government needs so far as they are known. The only real security lies in the possession of the Belgian Teachers' Certificate, which requires a two (or is it three ?) years' course in Belgium. At the same time, we must see to it that French is used in all conversation in and concerning the school, and it would be a gain if all the missionaries took the French seriously, so that a stranger coming to the station would hear nothing but French spoken. The missionaries must set the pace for this themselves by whatever measures may be necessary for success. It is well worth investigating the possibilities of arranging a short final course in Belgium for teachers certificated in Britain, to enable them to take the Belgian Teachers' Certificate.

In the Portuguese territory the same need exists; and, indeed, there the regulations are still more stringent, inasmuch as they do not allow of any teaching to be done in the vernacular.

The problem of the Senior School and the Normal is difficult. There does not seem to be any escape from having a Senior School for each area, i.e. three for the Lower and Middle Congo, and whether one, two or three for the upper river has yet to be decided. The Normal may be in one place for the upper river, but in the Lower and Middle Congo we have the complication of the section that is in Portuguese territory. If it is at all possible to arrange K.E.T.I. should serve the whole of Bas Congo, i.e. both Belgian and Portuguese territory.

To this point mention has only been made of the training of boys, but the training of girls is not less important; it is more important. At present the numbers of girls under teaching above the village school are lamentably small. There is need for women teachers, and every teacher and teacher-evangelist we employ or place in a village school under the Church should be married and his wife should be equally well equipped. We should refuse to employ any teacher who either does not marry a trained girl, or have his future wife brought to school for the much-needed training.

The schooling may be mixed up to a point, but there comes a time when the boys and girls must be taught separately. Their education is not the same and the approach to them is not the same. The best results will be got for many years to come in the Boarding School, and a considerable extension of these is needed.

The school premises are important. For the best work it is necessary to have separate class-rooms for each separate class. The present system where up to seventeen classes are carried on simultaneously in the same hall is ineffective and a great waste of time and energy. It is necessary, therefore, with so much in the way of buildings needed, that the whole matter of the type of buildings be reviewed. A semi-permanent building of the type to be seen at Upoto would meet all needs. The pupils could, and should, build their own houses and school rooms of pisé on a severely simple plan. Dormitories for large numbers fail to fit in with the training we seek to give. Cubicles for one, two, or at most five are best, and when it is understood that the cubicle may be no more than a low partition marking off the space, the difficulty for the native is reduced to the minimum. With these numbers it is possible to set and maintain a decent standard of cleanliness, neatness and tidiness. Houses can be easily constructed to have three to five cubicles in each. The house and all its fittings should be such as are available in any average village. Wood and metal bed frames are not good. The best type of bed is that consisting of a rabbit on the wall and another on a raised pisé or clay support, with two or three simple planks of smoothed wood placed on them. These cannot harbour vermin. They should be lifted daily, washed and put out in the sun.

At the present time the students in K.E.T.I. are mostly married. It is necessary to continue this for the present, but as soon as possible it should be laid down that the pupils must take their training before marriage, the girls being trained separately but no less thoroughly, nor with fewer facilities.

Reference should be made here to the special need of educational work in Kinshasa. In this very important centre we have virtually left the field free to the Catholics and they are taking full advantage. We urgently need in this big centre to have a good school, primary and secondary, providing a satisfactory education for the children of those who have settled in Kinshasa. This school should be quite separate from those in which the children only attend casually or for a year or eighteen months and no mixing of these two classes of the community should be allowed. This school may be a united effort, and probably will have to be, on account of the cost. It should have buildings suited to the purpose and should be recognised by the State, officially inspected and examined, and should be fully up to Government requirements in staff and standard of education.

There is one further suggestion which is most humbly made. The character of school teaching at home, and the press and hurry of the missionary's day, makes it very easy to teach subjects only. The school is our golden opportunity, and indeed it cannot be said to be true education if the presence and friendliness of Jesus is not taught and the need for continual turning to and dependence on Him. Our primers and other reading books are largely filled with Bible stories, but in other subjects there is need also. Might it not prove helpful if, at the beginning of each lesson, the presence of Jesus was stated and prayer offered? Can it be that in school also there is taught the value and importance of prayer—private prayer—and help given that the pupils may learn the practice, and may be trained to turn naturally to Jesus in all that is done as well as in difficulty? It may be that some building can be specially arranged for use as a house of prayer, and partitioned off with screens. This should serve as a sanctuary from the materialistic tendencies of the day's occupations to which the African may be taught to have resort. All this applies also to the work in hospital, dispensary, infant welfare clinic, the press and industrial school and shop. Such efforts, difficult at first, if persevered in will bring their own reward and it will not be a small one.

The formation of a Board of Management for hospitals and other institutions has been suggested. This plan should be well considered for early application to the schools. It is of great importance that the Christian community learn to shoulder the cost of its own necessary institutions, and there is no better way of accomplishing it.

ORGANISATION

OBSERVATIONS AND SUGGESTIONS.

In the fifty-one years since our missionaries first entered the Congo mission field, the extent and rapidity of change that has taken place stretches and strains the imagination to compass. In every sphere we see it, from the lowest status of primitive man to that of a country and people widely organised to the service of industry and commerce; from the simple transport of head (or back) load and canoe to steamboat, railroad, motor-car and aeroplane; from the message spread from mouth to mouth, by runner or by drum, to the letter mail, telegraph and

wireless ; from iron spear and matchet to automatic compressed air tools, steam or electrically driven machines and cranes ; from the feeble glimmer of guttering palm oil lamp to the glare of electric arc lamps ; from simple native bellows fire to oxy-acetylene welding ; from the hidden terror of pest-borne death to the comparative safety of organised scientific disease control ; Congo has leapt forward in bound after bound in but half a century. By no means least, and of significance that cannot be measured, is the change from pest and fetish-ridden, demon-haunted lone cannibal, whose wives are but his chattels, whose hand is against every man's hand, to the peace-loving citizen of the Abiding City with his helpmeet in the midst of his home and family, in the fellowship of the Church and the service of the community.

To survey it all, even thus briefly, is to realise that what was best for ten years ago may very well fail to-day, or have no application. This is seen to be the case in our missionary work, as in all else. The pioneers had to take what they could get, how they could get it and when, and make the most of it. They worked up to the knowledge they had and they built better than they knew. Handicapped on every side and at every turn, they yet forged ahead and carved out for us a task, which, if we would carry forward, we, too, must work up to the knowledge of our day.

In those early days policy and plan were simple, each station worked on its own, and individual policies and plans held the day. With the advances to the Middle and Upper Congo, stations were isolated by difficulty of access, as well as by language, and individual or station policies were still expedient. The development of the work around each station, and, as a whole, together with changes in transport and other conditions have compelled a measure of co-ordination and of field control, and opened the way for it. To-day it appears that the time is ripe for the extension of this development. Competition between stations or districts, or the work of different leaders must be replaced by co-ordination. Co-ordination involves the unification of policy and the determining of the plans for the application of policy in the different parts of the field, and also requires an increased measure of field control. The way is also open for a radical change in our financial system, transferring the essential machinery of finance and book-keeping to the centre at Kinshasa, and simplifying the accounting throughout the field, and this is a necessary part of any scheme of co-ordination. First, in discussion with Mr. Pugh, and later in seeing the conditions, difficulties and problems in station after station, and discussing with individuals and station Committees the line of advance, it appeared not only that the time had come for reorganisation, but that the Secretary himself was looking and planning toward it, and that everywhere there was ready appreciation of the need. In the suggestions that follow there should not be seen any finality of proposal, but rather tentative indication that may be worthy the test of time and experience, and such modifications as these and other considerations may demand.

The primary need appears to be that we should frame policy and plan, not by single stations or districts, but by the widest limit geographical and language conditions permit. There are two alternatives to consider : (a) Two sections—the Lower and Middle Congo—which now has one field committee, and the Upper Congo, which has its own committee, and (b) the formation of four separate areas : (1) Portuguese Congo, (2) Wathen-Thysville-Kibentele area, (3) Bolobo-Tshumbiri area, and (4) upper river area.

When one comes to consider the demands of development, it appears highly desirable on economic grounds that the former should be aimed at. This will become self-evident as consideration of policy proceeds, but it may be that the Lower and Middle Congo field will require to be run in three units, though under one policy and plan.

LE MOYEN ET LE HAUT CONGO-BELGE.

B.M.S. Stations are underlined.
Shows in shading the:
(1) Middle Congo B.M.S. Field from Kwa Mouth to Lukolea and inland to Lac Leopold II.
(2) Upper River B.M.S. Field comprising Upoto region Yalembe district and Yakusu.



Congo from Leopoldville (Kinshasa) Stanley Pool to Stanleyville—Stanley Falls and up the Lualaba to Wayika. Direct line of advance for chain of stations is East from Stanleyville.
French territory lies to the right of the Congo and Ubangi Rivers, i.e. to the West and North of the Belgian territory. The Belgian territory extends to Matadi and Boma and is 66 times the size of Belgium.

The equator line lies between Yalembe and Yalakina. From Stanleyville to Ponthierville a line of dashes indicates the Railway. The Tshopo Falls (or Chopo Falls) are near Stanleyville.

The determination of policy (the character, scope and methods of work)—Women's, Medical, Educational, General—involves the knowledge and the survey of the entire area, and it does not seem practicable that this can be done merely by assembling representatives from each district to pool their knowledge and experience and frame a policy thereon. It seems more likely to be practical and avoid difficulties of competing interests if the Secretary could be reinforced by one missionary from each section (two in all) to form an executive committee, to be devoted to this primary purpose, and to the uses of a larger measure of field control than can be handled by a committee that sits but once a year. Such executive, of course—for we are essentially democratic—must be responsible to the Field Committee, to whom it would submit all its findings *re* policy and the plans for its application in the different sections of the field, and report any action it may have been expedient and necessary to take. This executive would be able also to apply itself to the problem of continuity, the possibilities and limits of the mobility of the staff for interchange, and other matters for conserving the force and providing the maximum assistance when and where emergency or other special circumstances arise. They would be able to indicate the training and qualifications required for the candidates they seek, and also such further training of missionary staff as may be expedient during furloughs.

It may be well, and will probably prove necessary and beneficial, that the Field Committee should be constituted of all full members of the staff, and that endeavour should be made for them all to attend the annual committee meetings. When there is no competition between station and station, and the policy and plan are applied to the area, the question of the proportion of representation accorded any one station no longer arises.

Station councils might with advantage elect their chairman or chairwoman for a period of, say, three years, and arrange that re-elections should only be possible after an interval. Small stations, such as Thysville, should be joined to a larger one for the purpose of Station Council.

There appears also the probability of much advantage by regular assessment. This should be of two kinds, and there may be a third or some modification or alternative arranged aiming at the same purpose.

- (1) Survey and assessment year by year of mission buildings and property by a technical expert, if at all possible. The missionary who is appointed to this would indicate and estimate necessary repairs and see that they were carried out. He would study types and methods of building, standardising where possible, and adapting to the local conditions and needs. If such expert can be found, it would be well that any industrial undertaking should come under his direction (and at the same time be controlled by a Board of Management.) He would acquire in time a nucleus of skilled workers, and with their help should be able to undertake all building as well as alterations and major repairs.
- (2) *Health Assessment*.—This is dealt with under Medical Mission Work and Policy. It should, nevertheless, be remarked that such regular assessment, coupled with the carrying out of all treatment, etc., that may be indicated thereby, holds a prospect of a very material economy of missionary life and service.
- (3) *Missionary Service* (Assessment of Spiritual value in and for the work).—There has been a measure of agreement that benefit would accrue should a practicable application of this be devised. Any such assessment should be done by the station council, and a copy placed in the missionary's hands in time for taking up with the Council and the

Field Committee before proceeding on furlough. An alternative suggested, and in actual use in at least one other Society, is that of inviting the missionary to return and indicating the sphere of work to which he or she is invited. This latter does not seem so frank, open or above board, or at least is liable to this defect.

Income and Expenditure.

The Organisation of a Centralised Financial Control on the Field.—Careful inquiry and study of the estimates, the income, expenditure, stores, and accounting, as seen throughout the Congo, gives reasonable ground for the suggestion that much economy and benefit would accrue from the introduction of itemised estimates of income and expenditure (double starred, as hereinafter indicated), with centralised field control and distribution of all monies (including allowances, etc., of missionaries), with simple accounting for stations, a uniform and simple method of controlling expenditure of expendable supplies, and the book-keeping centralised (Kinshasa being the suitable centre), only simple accounts being kept at stations. All indenting to be done by the centre in combined bulk orders and under approved rules. Indents under bulk order will have the distribution of supplies indicated on them and also periodicity of supply when required. This should also apply to all medical indents. Medical institutions, printing presses and industrial undertakings should come under this scheme, with suitable modifications. And it is well that each of these latter should come under a Board of Management on which there should be representation of the African Church, which should be encouraged to share in meeting the cost of these institutions, even though the Church share be trifling at first.

By itemised estimates of income and expenditure is meant the dividing up of all expenditure first of all into Capital and Recurrent, then into Heads and Items, the items being further subdivided into Personal Emoluments and other charges.

Estimation of Income.

The income from whatsoever source should be assessed or, where definitely known, stated. This should include gifts from private sources, wants boxes (value of items used or sale price), fees, sale of drugs, etc., or of other stores, or property. (Where money is obtained from sale of wants box contents or from gifts of money or in kind, received and realised, the money should be paid in against the specific items to which applicable, and should then be shown in estimate of income of the next succeeding year; such items in respect of such income being secure from cut.)

Estimation of Expenditure.

The expenditure should be itemised and each item show against it the rate of expenditure and the total of the expenditure, as for example :

Board of 30 pupils at 1 fr. per diem for 280 days	frs. 8,400
50 slates at 2 frs. each	frs. 100

The items of expenditure should be starred with different numbers of stars, indicating where cutting may be done and the percentage of cut, in order of priority, without too serious interference with the work estimated for. Similarly, heads should be starred to show where, should the possibilities of cutting down on items be insufficient, work may be suspended or closed down—stars again arranged by numbers to indicate priority. This might be done by the Station Council, but should be subject to the scrutiny of and submission of amendments by the Executive to the Field Committee, where final revision would take place.

The Home Committee would then decide on what they can approve for expenditure, indicating the adjustment necessary to bring expenditure and anticipated available funds to the same figure, by the information provided by the star system,

taking, naturally, the starred items first and the starred heads only in the last resort. Estimates would then be approved as amended and allocation would be strictly on approved estimates.

Control of Expenditure under Approved Estimates.

Each quarter application would be made for funds necessary for the quarter—the application showing *total* approved, the cost of indents, the local expenditure, and locally received income—on which the balance would be remitted to meet the local expenditure. A vote expenditure ledger would be kept, showing on one side expenditure on approved estimates and on the other the income from all sources; quarter by quarter the share of indent expenditure, and then item by item the actual local expenditure, entered as it is incurred and paid. *Any expenditure beyond the approved estimates would be a charge on the personal account of the Missionary responsible.* This represents the only cash accounting required on a station. The control of expenditure of supplies is similarly on approved estimates, and all that is needed on the station is an invoice file and a tally-board in the store, one board for each item and with daily columns for issues, or an alphabetically arranged sheet for all items.

Capital expenditure should be dealt with by estimate in a similar way and kept separate from recurrent expenditure. It requires a carry-forward system from year to year for expenditure uncompleted.

A margin is required for adjustment of emergencies, etc., and for this a 2 per cent. reserve should be a recognised part of the central estimates submitted. This may, and probably will, require revision on actual experience. Its operation should be on recognised controlling rules and the executive be responsible for its disbursement. When a Station Council finds an item where expenditure is likely to be unexpectedly more than was estimated, or conversely, where income estimated has not materialised, it first determines any possible saving on other items and, in asking for assistance from the emergency fund, this must be quoted. If it should be sufficient to meet the emergency and no help is needed, it should still be submitted for approval of the transfer of the necessary funds.

Bulk order indents can be arranged so that distribution is done according to directions as to time, frequency and place of delivery. Say some perishable supply is indented for—it can be arranged that the total supply for any one place is divided into four and sent quarter by quarter, serving to ensure the maximum of freshness, etc. Likewise, the order for one item may be distributed over a number of stations. Bulk local purchases (such as soap) should be arranged similarly.

There is involved in this the need of an assistant to the Field Secretary. The assistant would keep the books, do all registering and filing of correspondence, etc., and the typing, thus setting the Secretary free and unhindered for the performance of his legitimate duties.

Governments and large commercial firms have been compelled to grant authority to an executive body, and to give financial and other local control on approved estimates—all large measures involving the policy of the Government or business firm being referable. If efficiency is to be attained and economy served the same compulsion must operate in Mission work.

These proposals have been discussed at each and every station, and in the process much valuable information and help was obtained. It is not an overstatement to say that there is practical unanimity for some such scheme, the actual working details of which would, of course, if the scheme were approved, be determined on the most searching scrutiny by those with the necessary experience and with the assistance of a trained accountant.

WOMEN'S WORK AND THE SINGLE WOMAN WORKER

A little knowledge of African conditions and customs is fairly widespread and is liable to be misleading. It is common knowledge that in Africa the woman is but the chattel of the man. He buys not only one, but often many wives. When he dies, if she is not buried with him, she is claimed by the heir along with the other property. It is not surprising if, in such circumstances, it is thought that the women in Africa are of no account. Possibly this may have influenced the early missionaries in educating boys to the neglect of girls. Our B.M.S. happily led the way in the discovery that it was necessary to educate the girls also that they may become the wives of the Christian boys. Action quickly followed, and girls' schools came into being. The actual facts are, nevertheless, overlooked even in this forward-looking plan. Though it may be, and is, the case that the women are bought and sold, are the property and chattels of the men, yet the women wield the most powerful influence. If they are not in the Church, they are ranged against it and are formidable. They keep out the old men, they influence the young women and practically compel them to keep and maintain the ancient and evil customs, they implant the most hideous ideas into the young. The village councils are also swayed by them. If we would win Africa for Christ, we must win the women. They constitute the key to the situation. They are the real rulers. They are the mothers and grandmothers of the rising generation, and the girls of to-day are the mothers of the next generation. These facts and the importance of them are being increasingly recognised to-day. Work among women and girls is therefore of *primary* importance.

It is then necessary that without delay the work among women be advanced to that primary place and the work among girls increased and strengthened. Intensive work among women is of great value; a house-to-house visitation pursued day by day, taking one village at a time. The first necessity is to discover when, where and how the women can best be approached, and then to follow up with untiring patience. Probably this can best be accomplished by a nurse and a woman worker working jointly. Medical relief is afforded in sickness, infant and child welfare is commenced. Mothercraft and homecraft and simple hygiene are taught, and all the time pressure maintained to induce the women to learn to read the Bible in their own tongue. By-and-by a mothers' class and women's meeting may be started. A teacher-parent's association is also helpful. This brings the parents of the school children and the teachers together, once in two months or thereabouts, to discuss with the parents what is being done for the children, and to seek the parents' co-operation. It is surprising what interest they take and the influence it will have upon the regularity of attendance, as well as the numbers attending school. When one village has been got well going and has its own leaders, the workers pass on to another village and begin again. They maintain a watching brief on the first village and give encouragement by periodic visits. By this means it will be found that every aspect of the work is blessed, girls will be more easily got for school, services will show increased attendance, the spirit and the activity of the Church will be greatly enhanced.

We must also aim at a large increase of the work among the girls, and much of this must be of an intensive character. It is necessary to give serious and devoted

attention to the training of girls to become leaders of women and of women's work, and this requires that the training be done by qualified certificated teachers and directed to the aim we have in view.

Thus three separate and distinct, yet co-operating types of worker are required : the educationist, the nurse, and the woman worker.

This work must not be undertaken *unless continuity can be secured*, and a measure of uniformity in method arranged to permit of interchanges in the different sections between one station and another. As the work of the nurse and woman worker will be largely in the vernacular, their interchange will be limited by language, but the educationist will be using French almost exclusively, and will thus be more mobile. The more seriously the teaching and speaking of French is taken, the more will be the possibility of interchange. The same applies to Portuguese.

The Problem of the Single Woman Worker.

Continuity of the important work among women and girls can only be secured by the single woman worker. It should be recognised that the day of the single woman worker has come. So far as our Congo field is concerned, this is now fairly well accepted. There has been difficulty, and though that is mainly in the past, we do well to learn such lessons as we can from it to ensure, as far as it can be done, the smooth running of the future. It is suggested that it might be found helpful if the married woman (missionary's wife) be recognised as one of the women workers and the special care of the Women's Committee equally with the single woman worker. This may well be worth trial, and it seems to have some appeal to the married women on the Congo.

Probably, however, the commonest difficulty will be found to be the development of a neurosis in some form or another, and heavier casualties may be expected in the early days than will arise later, but they are likely to be heavier throughout than in other classes of workers. If this be recognised we should endeavour to discover the lines on which such casualties may be reduced to the minimum.

It is desirable to avoid the development of a complex, and it is therefore well that any and all disabilities, real or imagined, should be removed. The single woman worker should have a full and equal place with a man on Station Council and Field Committee, and should be eligible to be elected to the chairmanship of the Council and to the chair at the Field Committee Meetings. Restrictions on travel alone, living alone, itinerating, and on single women being placed at a village where there are no other workers should be removed. It should no longer be assumed that the single woman worker cannot undertake rough journeys and conditions. It should never be expected or assumed that single women workers will want to live together, and if this is not so assumed they will probably live happily together. Likewise, it should not be thought that a single woman worker will wish to live with a married couple, whether elderly or not. At the same time, the converse of any of these propositions should not be required or demanded.

The most troublesome neurosis is that which develops from a hidden source. If it can be overcome the worker will be likely to do well, but it is just this type that is the most delicate to handle. It may take any one of several and widely distinct forms—neurasthenia, skin trouble, obscure pains, a mild hysteria, or the simulation of some form of grave tropical disease. A complete change of sphere of work may be found beneficial, or the taking up of a new line of study preparatory to return to some particular task ; but each case requires to be dealt with on its own merits and more or less differently.

Should the suggested plan of a unified policy be adopted, the clearer definition of the work and its scope, with a more distinct responsibility will probably forestall some of the difficulty.

Some plan should, if possible, be devised for enabling the single woman worker to keep up with all that is new in her own line of work, and what is done in other fields. Visits to other parts of the same field might be arranged, not as a holiday, but for the study of the work and widening the outlook. Further and refresher courses of study during furlough may be welcome and serviceable.

The place and value of the single woman worker is destined to become much larger than has yet been indicated, and it is well worth the trouble of discovering and trying out all that holds prospect of the conservation of such service.

APPENDIX I.

SITES AND BUILDINGS.

It is well in choosing a site to see that ample provision is made for future development. It is also useful to have sufficient ground to allow for the growing of food for the station schools, etc.

Water supply is an important consideration. Spring water is best, but if only stream water is available, the supply should be taken above the village and in any case the source should be protected. Washing should not be allowed where the water supply is drawn.

Level ground should be obtained when possible, for building is more expensive where levelling has to be done, and the foundations have to be specially secured from washing away.

The top of a hill generally is to be preferred, and it is well to be to windward of any proximate village.

In planning the site, arrange for the European bungalows to be to windward of the schools, dispensary, and other station buildings.

The design and construction of the bungalow is important. The house should be a haven of restfulness and peace to which the tired missionary comes for rest, retreat, and refreshment. This is extremely important as tending to minimise and relieve nervous strain and to obviate nervous breakdown. In its design and construction, therefore, it should provide for the maximum of coolness, storm protection, quiet and privacy, and the psychological factor of space should not be neglected in size and height of rooms and width of verandas.

Wood and iron buildings should no longer be used, and present ones should be replaced whenever possible. Brick houses are good, but it seems probable that brick will give way to pisé as wood and iron is giving way to brick.

The bungalow and outhouses should be built in one and in the same line. They should be oriented to face the prevailing breeze, should have no internal partitions, and should not be blanketed by other buildings. Arrangement in echelon can often avoid blanketing. Large doors and windows and arches should be freely used to give the freest access to air. Top ventilation should never be omitted. Floors should be raised at least 3 ft. above the ground level, and the heights of walls should never be less than 10 ft., preferably 12 ft., from floor to ceiling. The roofs should always be ceiled, and the ceiling flat across.

Veranda roofs should also be ceiled. The sun should be catered for by kiosk and overhang. Wide front verandas are a great boon, 10 to 12 ft. Back verandas should be 8 ft.

Mosquito-proofing is either needed or not needed. If it is needed it should be efficient. The proofing should be on the outside of the veranda all round the house. It should have two doorways, one at the front and one at the back. These should each have double doors with a space between so that the persons entering can stand between and the first door be closed before the second is opened. Both these doors should open outwards. They should be automatically closing, not by springs but by the use of gradient hinges. Where mosquitoes are very plentiful, a fan should be arranged to operate within the first door, coming into action the moment the door is opened. Where there is electricity this is easily arranged by a switch hinge. In other cases it has to be done mechanically.

Pisé consists of ordinary soil. If it is deficient in sand a little fine sand should be added. Clay is not needed in the mixture, but is harmless if not excessive. Some grass cut up finely should be added, and the whole made slightly damp. This can be hammered into either a shutter mould or an ordinary mould, which is best to be 2 ft. by 1 ft. by 1 ft. It is ready for use immediately it is taken out of the mould and requires no drying. For hospitals and bungalows for Europeans the walls should be lined with Palladium cement to a thickening of from $\frac{1}{8}$ in. to $\frac{1}{4}$ in. This cement is a recent production. It is easily applied and gives a smooth surface which does not pit, crack nor bulge, and which can be distempered or enamelled to requirements. It is also serviceable as a damp-proof course.

The pisé building may be used for school dormitories and class-rooms, and can be built by the scholars. Mr. Marker's plan of having the building separate from the roof and supports should be adopted. The supports should be creosoted and would last a long time. Mr. Marker has the creosote prepared in a simple way from the shells of the palm nuts, and it is found to be very effective.

The ventilation is important, and the air space should not be less than 300 cubic feet per person for schools. The minimum for prisons in the tropics is 650 cubic feet. Ventilation does not consist in having holes in walls, but is the exchange of air, and should be so arranged that currents of air are imperceptible. Top-ventilation is very important and should be arranged in all rooms. In most tropical places one is dependent on the breeze for ventilation, and this necessitates the orientation of the building to face the prevailing breeze. It is also essential that one building should not blanket another, and in the building itself there should be no internal partitions, or any such should be freely louvred. One room should not blanket another. This sometimes involves an orientation that does not give protection from the direct rays of the sun, but in all such cases the design of the house should provide the necessary protection—a kiosk or/and, an extra wide veranda with, perhaps, an adjustable louver. In all cases where there is sufficient prevailing breeze to be helpful it should be taken advantage of. Rooms should have large and wide windows and doors.

In most places it is necessary to raise the floor of the bungalow or hospital building at least 3 ft. above the level of the outside. This is an aid to ventilation and reduces the number of creeping insects that find access.

For buildings for Africans a plinth is advisable, and the floor should always be at least 1 ft. above level of the ground outside. A simple device for ventilation consists of a piece of galvanised iron bent laterally to an arc of a circle. This should be passed through an opening in the gable wall made to fit. Two-thirds of the length (approximately) should project on the outside, and one-third on the inside of the wall. The upper surface of the outside should be painted black (with pitch), and a shelf should be placed 18 ins. below the opening inside the wall. In the day-time the sun heats the iron and the air underneath becomes heated, rarifies and thus sets up a current outwards. At night the same result is obtained by placing a lamp on the shelf.

The African has an almost ineradicable objection to fresh air. At night he wraps himself in a cloth which entirely covers face and head as well as body. This may be as a protection from mosquitoes and other biting pests, but the use of a mosquito-net and a simple bed, such as that described elsewhere, should be taught and encouraged. The plan of using a piece of galvanised iron as just described meets with less objection than most devices, and the opening in the gable wall can be protected from the entry of snakes, etc., by being barred with wire-netting.

It is worth the expenditure of much care and attention to the construction and design of houses, which conserves the life and health of the missionary, and is a valuable upward step for the African which should be strictly a development

on African lines. At the same time it will be found that, with the greater use of local materials, economy will also be served.

In the trying out of new methods of construction and planning it is important to have a technical expert at work, who can study and amend as he works, and who is able to cost and estimate. There is room for much saving if this can be arranged.

APPENDIX II.

LAND AND RIVER TRANSPORT.

In the last ten years a radical change has come about in Land Transport. Formerly this was (with the exception of the railway from Matadi to Kinshasa) done by carriers, who carried goods on the head or back. This method of transport was slow and cruel, even with the restriction of loads to 60 lbs. weight. It was also fairly expensive. For many years the only means whereby the missionary could get about from place to place, it was yet very wasteful, for so large a percentage of time had to be spent on the march. Roads have now been made and carrier transport abolished by law, hence motor transport is essential, especially since in a tsetse infested land where horse or cattle transport is impossible.

We have, then, to recognise that the motor van and, perhaps, the light motor-car, is an essential of missionary equipment, and this provision should be regarded as a normal part of capital and current expenditure. At the present time some nine or ten cars (or combined car and van) are required for the Congo, and we have six.

River stations—Tshumbiri, Bolobo, Lukolela, Upoto, Yalembo and Yakusu—require river transport. In the early days much of this was done by canoe, but we also had the river boats—the *Grenfell*, the *Peace*, and the *Endeavour*—and these served very well for the earlier years, especially when the river transport of the Government and of commerce was not well developed. To-day our need is for smaller craft of the type of the *Ndeko*, and it must be recognised that whether on land or water mobility is an essential of missionary service. At Bolobo and Yakusu, if we can maintain the hospital medical staff at two doctors for each hospital, there should be provided rapid motor transport for one doctor at each of these places for the widest possible extension of medical service. In both these stations the cost may be partly met by medical work done on itineration. The Tshumbiri, Bolobo, Lukolela triangle requires three pinnaces for adequate service, as they have the river area from Lukolela via Kwa Mouth to Inongo, on Lac Leopold, to cover for itinerations; though it should be considered whether the riverine itineration should not be done from two centres, say, Lukolela and Tshumbiri, and the third motor craft be used for medical itineration. There is one now at Bolobo and the other two are in process of supply. A motor pinnacle should also be used for riverine itineration from Upoto and communication with Pimu. This also is, I understand, in process of supply. The *Grenfell* is good for some years yet, but should either be converted to motor power when the water-tube boilers can no longer function with reasonable efficiency, or be replaced by a motor-boat with accommodation for sleeping. As the *Grenfell* is used for the itineration for 180 miles up the Lomami River, it might be well to have a motor-boat for use between Yakusu and Stanleyville and on the main river for the doctor.

The life of a motor-van or car on the available roads is probably not more than five years. It may be extended to six years and give more reliable service if it can be arranged to:

- (1) Standardise on a suitable model (for which spares can be got without delay);

- (2) Have standardised simple directions for routine care of the car, including oiling, greasing, decarbonising, the regular cleaning of petrol and oil filters, care of batteries, etc.
- (3) Provide for proper tuition in driving for all who drive the cars.

The same conditions should apply to motor-craft and their use.

The life of motor craft is much longer than that of cars, but bulk purchase and arrangements for renewals and spares should be possible for original and subsequent purchases of both cars and boats.

If there is a missionary who has technical knowledge, he should arrange and see to these matters, and if possible train an African for the continuation of this service.

Portuguese roads are good, but some of the roads in Congo Belge (in the Bas Congo) suggest consideration of the use of vehicles with four-wheeled drive, if they can be got with a sufficiently short wheel-base, as such cars would give much greater security on the roads.

Regular inspection of all motors is of much advantage, both for efficiency and safety, but should, if possible, be done by someone with expert knowledge.

Rules should be laid down in respect to the load to be carried on all land and water vehicles, and as to the carrying of passengers on payment.

APPENDIX III.

INDUSTRIAL WORK.

Much water has passed under the bridge since 1919, and it appears necessary to reconsider more or less established views on the policy of industrial training, and to decide the position and place which manual work, agricultural work, and teaching of trades should take in our missionary programme. It should be clear that the African can be trained to be a good Christian in the line of his own pursuits as effectively as by giving him an imported industrial activity. Our missionary task is a colossal one and it is well to be on guard lest we distribute too widely the all too slender forces at our disposal by digression into channels, good in themselves, but not essential to our main purpose.

Industrial mission work and mission presses should come under this survey and scrutiny, though probably conclusions arrived at to-day will be superseded in another ten years or less. It is easy to be intrigued into the teaching of trades and the undertaking of press work by the idea that they pay for themselves and perhaps aid in the support of other work. This idea needs to be challenged to-day. Anything in the nature of a paying concern becomes at once a competition with commerce, and that on unfair terms, and it may be, and sometimes is, resented; The time has already arrived, moreover, when Governments will call for licences to be taken out for such work, and taxes imposed on profits. This would be objectionable in several ways. It may and will be said that industrial training and press work afford an opportunity for character training. While this is true, it is also true that this method of obtaining such opportunity is extraordinarily expensive in missionaries and, further, that there are other readily available opportunities no less valuable in the direct line of our aim. It is a fallacy to think we have to plant Christian industry—let us devote our time to turning out individual Christians and a Christian Church, and these will in time Christianise the community and its activities.

There was a time, in the pioneer days and even long after, when the missionary was expected and had to be "jack of all trades," and the waste casualties of this

necessity are to be discounted as inescapable. In justice, let it be said that amazingly good work has been done by these giant pioneers. One need mention only one instance, viz. that Grenfell's charts are in general use on the Congo to this day. That such diversity of accomplishment is excellent and admirable and has been most valuable should not blind us to changed conditions on the Congo and in all branches of activity at home. On the Congo many things are available to-day that were unobtainable by the pioneers. At home to-day every kind of industrial activity has become highly specialised, and the attempt to become "jack of all trades," even for missionary service, is rightly no longer attempted. The trend of missionary thought is also changing, and it is now well considered that our aim should not be complicated by any attempt to Westernise the African. It is, rather, regarded as sound to encourage natural Christian growth in the development of the African and his own background, and this harmonises with the labour needs of commerce and Government in Congo Belge. The African is very largely required for the cultivation of the soil and for the collection, etc., of the fruit of the trees. Brick houses are misleading as a sign of progress. A brick house is neither so cool, so cleanly, so suitable generally for African use and purposes, nor so universally available as the pisé. As brick will supersede and is advantageously superseding galvanised iron and wood in all constructions for whites, so will brick, in its turn, be superseded by concrete blocks and perhaps even by pisé (the latter being by far the cheapest and, at the same time easily rendered suitable).

There are some fourteen mission presses on the Congo—all of them more or less obsolete plants which can only with difficulty, and even then doubtfully, compete with European presses in promptitude of delivery, accuracy and quality of work, and in cheapness. The Conseil Protestante du Congo have considered a proposal for a united press, modern and up-to-date, to supersede the uneconomic presses. There is not yet a common mind on this matter, especially as there are some to whom the Mission press has become a "baby." What mother can view her baby with unbiassed eye? The need for a common press exists, and one day will become a demand. It is not at present practicable to establish a united press, for it would mean outlay of capital, which in these times cannot be considered by any missionary society. It may be, however, that the Africa and India Christian Literature Society can see its way to undertake this—an activity in the direct line of its missionary purpose and, indeed, that for which it exists. Any such undertaking, whether by this independent society, or by a united effort, will have to consider well: (a) establishing a base in Belgium, or (b) at what point or points in the Congo area cheap production and easy distribution can both be served. I commend this proposal to the serious consideration of those concerned. It is well to consider, in the event of the local presses being superseded by one up-to-date press, whether there is not a need for smaller local supplies of duplicated or printed matter in individual stations. In such case the difficulty can be solved by the new Roneo machine, which will print a duplicate, and by which means all local needs—small primers, notes for teachers, circular letters, etc.—can be met easily and cheaply. This conserves, at the same time, any educational value in the setting up of type, etc.

I can see no point, either for character training or for providing the African with an industry, in teaching and keeping fifteen or sixteen boys folding papers, which can be done more quickly and more cheaply by one small boy operating a modern machine. Moreover, the Mission press and industrial training may, and sometimes does, immobilise one or more missionaries whose services are more urgently needed, untied by machinery, to itinerate the country on evangelistic work. This is not to say that there is no place for industrial training in missionary work. It is rather a call for the consideration of such place. In the training of the ordinary village teacher-evangelist some knowledge of how to build the church

and school, and how to make simple benches, etc., is essential. He should be able to saw wood and smooth it, to use and develop his own native materials for building and other purposes, and, where necessary, should have knowledge of brickmaking or pisé work. He should also be taught something of elementary agriculture, as for many years to come he and his wife must contribute to their own support largely by what they grow. It is necessary to keep well before him that no matter what he may become, labour is honourable, and not to be despised or thought unworthy. To give such training, however, to one who is to undertake the difficult task of higher education necessary for leadership is but to court failure. Training and education should be strictly vocational. Manual and other essential station work should be remunerated, and the remuneration applied to the payment of fees for training and/or education. It should be limited to those whose necessity compels and to those whose progress and career is not retarded thereby. It should also be limited to actual needs of the station and its work. There are and always will be, of course, certain reasonable exceptions. It may be useful to note the value of piecework and of organising the distribution of routine, and, indeed, of much other work. By this means the individual shoulders his own responsibility, is remunerated according to the quality as well as quantity of his work, and is trained to apply himself to do his best as well as his utmost without any overlooking eye. The application of this will be found to simplify the routine work on a station, and release the missionary from the unprofitable and wearisome task of supervision. He will not really lose an opportunity of contact with the boys, for this is not an occasion in which it may be regarded as suitable to seek it. Such methods have been found in practice to be very satisfactory, both in output of work done, the ease with which it is accomplished, and the character-building of the native himself.

APPENDIX IV.

HEALTH IN CONGO.

The care of the health in tropical Africa is important. Health is as much an asset for the missionary as for any other worker, and all reasonable means should be adopted for its maintenance.

Prevention is at all times to be preferred to cure.

Malaria.—Where mosquitoes are abundant bungalows should be efficiently mosquito-proofed.

On itineration a mosquito-net should always be used and it should be tucked in underneath the mattress all round, rather than allowed to reach the floor or ground. This should be done well before sunset. A careful inspection of the net should be made and all holes promptly dealt with.

Quinine prophylaxis. The daily dose of 3 to 5 grains of quinine hydrochlor is the best prophylactic. It should be taken *with or after* food, and is better taken in solution. For ladies the salicylate of quinine is useful at times when other salts of quinine may be found to be troublesome. If the weight is 10 stone or over 5 grains a day is advisable. Below that weight 4 grains or 3 grains may suffice. Where difficulty is experienced the dose may be divided into two or three and taken twice or thrice daily.

Shorts should not be worn when travelling in tsetse-infested country and the wearing of white clothing will be found to result in greater freedom of attention from tsetse and other biting flies. While travelling in canoe or motor pinnace, wrapping a coat or rug around the legs and sitting on a hard seat, or a canvas seat with two or three layers of paper, will give protection from biting flies.

Water.—The use of a filter is generally recognised, but may be a snare and a delusion. A filter requires regular attention and the filling of it should not be left to the African—boy or girl.

Water that is boiled is perfectly safe. It should be kept boiling for five minutes. It is an easy matter to see that the day's supply of drinking and cooking water is boiled and decanted into clean vessels, which should be kept covered and in a cool place.

The water in which dishes are washed should either be boiled or have a little permanganate of potash added to it in addition to the sodium carb. commonly used.

River water or surface water when used for baths should be treated with a disinfectant—cyllin or izal. Clothes hung out to dry should be carefully inspected when brought in. The tumbo fly (*Cordilobia*) lays its eggs on clothing, and the eggs burrow under the skin, where the development of the maggot takes place. This fly does not appear to be very common in Congo Belge.

Where jiggers are prevalent care should be taken that the uncovered foot is not placed on the ground. Children should not be allowed to run about barefoot—there is serious risk not only of jiggers but also of hookworm infection.

A sun helmet is a necessity for most people and should be worn with a wide brim to afford protection to the back of the neck. It should be well ventilated and lined with red material. It is not usually required before 8.30 a.m. (suntime) nor after 4.30 p.m. Amber glasses should be used to protect the eyes where there is glare from either the direct or reflected rays of the sunlight.

Keep the bowels open, the mouth shut, and the mind easy is a wise counsel for the Tropics.

One of the most important needs for physical *and* for spiritual health is retreat. Every day at least one half hour (apart from the mid-day rest and preferably in the morning) should be given to absolute uninterrupted quiet fellowship with Jesus. It is necessary to gain poise and to avoid the dire effects of continued nervous strain, for in the missionary's life there is no privacy. This simple but difficult to attain practice, if faithfully observed, will go a long way to prevent nervous breakdown.

APPENDIX V.

CATHOLIC CAMPAIGN.

For a number of years the Catholics have offered only desultory opposition. This has sometimes been very troublesome and seldom open. It has not been sufficiently widespread, continuous, nor progressive hitherto to call forth serious attention. Should they pursue their own work with tolerance and respect for others there would be no cause for anxiety. Recently it has become apparent that there is a definite, well organised and extremely active campaign in process of development. This was probably initiated some six years ago. The aim appears to be to capture the whole Congo-Belge and crush out all opposition.

The active leadership appears to be in the hands of the Jesuits, and what can be gathered of the methods accords with all that is generally associated with them. It may be summed up in five main lines:—Education of public opinion and sentiment; gaining control of Government by the power behind the throne (mainly financial and political influence); capturing the educational work and policy; capturing the medical service; capturing and controlling interest in industry and commerce.

Education of Public Opinion.

This is done among Government officials, the commercial community and widely among the natives. It seeks to inculcate the idea that Congo Belge is a Catholic country and only Catholic missions are national ; that Stateschools are Catholic and Catholic schools are State schools, and this last appears to be becoming true ; that Protestant missions and missionaries are foreign and have no business in Congo. That the missionaries are not Belgian, nor are they French speaking, and that they mostly do not speak French and therefore cannot teach it. It might even be that they foster suspicion that we teach English and encourage discontent. These ideas appear to be gathering strength in spite of all the evidences against them.

The " Power behind the Throne " may be seen in several ways. In any contention between Catholics and Protestants (these appear to arise invariably from Catholic action) any sign of justice on the part of an administrator finds in all probability a prompt response, for the officer formerly favourable to the Protestants, or at the least neutral and impartial, becomes either cold and unappreciative to the Protestants and partial to Catholic interest, or transfer takes place. It thus seems difficult for an officer to be other than partial to all the Catholics do, lest his career should suffer and perhaps even the tenure of his post be in jeopardy. Preference is given to Catholics in Government appointments and in advancement, and it is made plain to Protestants who are employees in Government and elsewhere that it is to their interest to become Catholic. A study of Belgian politics during the last few years will readily show that while the Catholics do not have it all their own way they are far from being without influence of a very strong kind in Colonial Affairs. Who shall say what influence is obtained by securing appointment of Catholics in every department of Government, including the Colonial, though such action is not confined to Belgium and its dependency.

Formerly the Catholics did practically no educational work except the religious instruction, but the Jesuit, Père Scheut, has succeeded in changing this and they have now a very definite educational programme. Trained educationists have been brought out and large numbers of youths are now under training for the Government examinations for instituteurs. When they have a sufficient number of these well trained and certificated teachers they will proceed to flood the country with them and seek to push us out. They say that our schools are no good and that we cannot teach French, and will push this to the point of Government action. This may come at any time and will require that in all schools of a certain grade and above it a white teacher must be placed who holds the Belgian teachers' certificate, or it may be put—must satisfy the Government as to the qualifications for teaching, which will be much the same thing. A time limit will of course be allowed, but if that be the same as was allowed by the French in their mandated territory of the Cameroons, it will be one year only and quite insufficient in which to comply. The African teacher even in the village schools will eventually be required to hold the certificate of Government as instituteurs. How far they will succeed in their aim it is impossible to say, but it is at least possible, if we take the matter seriously, to reorganise our educational programme and largely forestall them in what they seek to do.

Until recent years medical work had no place at all in Catholic missions and was in many places forbidden. The palpable success that has attended the medical work of the Protestant missions has caused the Catholics to see their value and they have acted accordingly. In this also they have been at work for some years. Medical institutions have already been started in several areas. Belgian doctors have been secured ; some have passed the Tropical Course at Brussels and others are entering. These will then receive a course of training in a Theological seminary and be brought out to be placed in Congo Belge. They will be paid by the Government under the

guise of aid to national missions, at Government rates and with Government pension prospects. These will gradually take the place of medical officers under the Government, and should the plan materialise, they will finally gain complete control of the department. Already a tendency has been noted on the part of the medical authorities to dispense with our assistance, which formerly they welcomed, and no doubt this will be continued till we have no place at all. We do not seek Government subsidy, but we must at least obtain security for the work we try and hope to do.

The Catholics under Jesuit leadership are both logical and thorough. They are not content with seeking a strangle-hold on Government, and capturing the educational and medical channels, but have gone a long way to obtaining a controlling interest in industry and commerce. Kisantu is, in addition to other things, a large and successful industrial and commercial undertaking, and there are others that are not so patent. The large influence which they have acquired in the biggest commercial concerns on the Congo is neither new nor insignificant. Some reflection of it is to be seen in the prohibition of Protestant worship on the plantations, and even of pastoral visitation of Protestant employees. A large sum of money is available for investment under a capable financial director, and on the Congo they have now their press, the *Courrier D'Afrique*.

The entire movement seems to have the backing and stimulus of His Holiness the Pope and is receiving, in all probability, much financial assistance at his hands. The advent in Congo recently of a Papal Delegate marked the intensification of the propaganda. In the last few years the entire Catholic missionary staff has been more than doubled, and they are flooding the country in overwhelming and still increasing numbers. In Upoto, for example, where they have a cathedral and large school buildings, there are now 25 priests, frères and sœurs, where we have but two married couples.

It is evident that this campaign knows no tolerance, and with all the tremendous forces, all the backing, and influence, political, financial and other, they are out to crush all competition and opposition, and they mean to do it. Though it is now some years since its inception, it is yet at the early stages, but rapid development must be expected. We must be alert. We must dig in, consolidate and secure our position, not to join battle, nor raise opposition, but for defence by the active, effective, and intensive pursuit of our aim and purpose, the establishing of Christ's Kingdom.

APPENDIX VI.

PROTESTANT WORSHIP IN PLANTATIONS.

The attitude of some of the plantations in Congo Belge is a little difficult to understand. One large company refuses to allow any mission to have a place of worship anywhere on their plantations, despite the fact that among their employees there are many Catholics and Protestants. Whatever may be said of their rights in this matter, at least they make no discrimination. Another large commercial undertaking, which is a combine of a group of companies, easily the largest in Africa, discriminates in favour of the Catholics, and declines to allow the Protestant missions to have a place of worship for their many worshippers on any of their plantations. Whether or not these companies represent the capital of Catholics more than that of Protestants is not relevant to the rights of the Africans which are thus seriously infringed. It seemed that here was a matter likely to impede our work to a serious extent in some areas and which therefore called for attention. Enquiry elicited some interesting facts which speak for themselves. It appears that years ago we were invited to undertake the provision of teachers for schools at two large plantation centres. The cost of the building of the schools was to be met by the company,

also the equipment and the allowances and other expenses of the teachers provided. We were unable to cope with this apparently attractive opening and the request was passed on to the Catholics. They have now under them at these places large schools, well built and equipped, which exert a wide influence throughout the Companies' many territories.

It appears also that representation to the directors of this large combine brought no satisfaction and the Conseil Protestant du Congo are now considering what further action should be taken.

The conditions which actually obtain in one of these large areas in which we are particularly concerned is also interesting. In this area, despite the Company's prohibitions, nothing but friendliness is met with. The manager told me himself that he had replaced all the Catholic receiving post superintendents by Protestants; indeed by our Baptist boys. The Catholics, and he himself is one, he said, "are all liars and thieves, while your boys (the Baptists) are thoroughly reliable and have a good education, and they are giving entire satisfaction. The Catholics seem to make for numbers, while you insist upon selection." He further invited us to start work in another large area and offered every assistance and encouragement. He and his wife insist on providing hospitality for the missionaries when passing through. He is always ready and willing to give river transport and has even lent one of his camions without taking the petrol and oil for the journey. At another part of the same plantation, the agent built a school, teacher's house, rest house for the missionary and a garage for his car. These were erected just off the plantation, but quite convenient to the employees.

In these circumstances, while we will never cease to keep watch, we might well suffer by taking up the issue with the Company concerned. We are only concerned that our work should go on unhindered, and that the employees have freedom of worship. With such friendliness we have no quarrel and will welcome its continuance for as long as may be.

EPILOGUE

There are some considerations which belong rather to the whole than to one section or another of the report and others are of a general character. These may perhaps find fitting accommodation in what is styled the epilogue, together with some brief summing up of impressions of the tour as a whole.

At the outset it should be said that in our missionaries we have a very fine body of workers on the Congo Field. We have need of them all, for not only are the tasks great and widely spread, and the need beyond our computation, but also some of the difficulties to be faced seem to be gathering strength and significance, and the staff is everywhere short-handed and requires increased facilities and equipment. That they are doing so much with so little wins our admiration and should arouse in us a divine discontent till we succeed in giving them the best and the most we can.

As station after station was visited an increasing sense of awe and inspiration was experienced, for here the work of God was manifest in the redeeming of the peoples. Glimpses of the depths of degradation of mankind, of the horrors, the very hell of heathenism gave greater import to the wonder of redeemed humanity as seen in the Christian teacher in his Christian home. Truly our missionaries are doing a great work, and we must see to it that this work, vital to us as to the Africans, receives from us the utmost support and co-operation in prayer interest and effort. The annual sum of baptisms witnesses that the Gospel is preached, but the sight of the peoples in all our areas anxiously coming to the Cross is overwhelming witness to the Truth.

In view of such things it is particularly hard to have to say that in Congo we are faced with a situation which compels the consideration whether we must not hand over a portion of our hard won territory to the care of another Society. The work of the areas now occupied is clearly more than we can handle with reasonable efficiency with the present staff and available financial support. Unless a large accession of candidates and fund becomes possible we should seriously consider whether we may not hand over to the A.B.F.M.S. the three-station area Wathen-Thysville-Kibentele. A glance at the map will show that this area projects from the Portuguese territory as a narrow strip into the midst of the A.B.F.M.S. territory, which thus surrounds us on three sides. This is not a new suggestion. It has been proposed before by the A.B.F.M.S., and their position now is, I understand, that the next move should come from us. There is much that can be said about it, both for and against it, but it is not suitable that it should be discussed here further than to repudiate one comment already made. It has been said that on the one side expansion is proposed, on the other this serious limitation. The problem of the Portuguese territory is not one of expansion, but adapting ourselves to a new situation by adjustment of the centre. There is in this no proposal to annex new territory.

It is sometimes thought that the carrying out of our commission to make disciples of all nations is a simple one. All we have to do is to preach the Gospel. Here, in Africa, if anywhere, we readily see that this is a fallacy. Preach the Gospel—yes, and in the doing of it you discover that it is revolutionary. In proclaiming the value of a human soul and of every human soul, the Truth comes at once and fundamentally into conflict with the fabric of social life in Africa. In the communal system; which is widespread among African peoples, lies our most serious difficulty.

It is true that we do not come to westernise the Africans, and this is recognised by Governments as well as by Missions, yet the Governments find themselves no less in conflict with the African social system. The Government have tackled this question but, in common with other Governments, have not done so with a firm hand. It seems more than probable that missions too are faint-hearted, and certainly no clear line has yet been agreed upon by the missions in Congo. One of the central issues here is marriage. Call the price what you will, the wives are bought, and in the buying the purchaser is obliged to accept help, monetary help, from a wide range of relatives and others. This in its turn, while loading the bridegroom with debt, loads him with a burden still heavier, the obligations, and from these he may never disentangle himself. He must now conform to native customs, and especially in respect of his children which may or may not be his property according to dowry arrangements. The realities of this conflict and the interminable ramifications of the system are met with when any young Christian marries and pays dowry. There is no half measure possible ; this dowry system must go and be replaced by Christian marriage. The hard rock of conservatism lies with the old women. These must be won with unremitting patience, but also the girls must be taught from earliest years that they do not acquire value by purchase, but they rather lose it. It is not possible without intimate acquaintance with African life to realise the complexity and the gravity of this problem and moreover the difficulty of bringing conviction to the African. There will be no real emancipation of the womanhood of Africa, and in consequence no depth of progress, until this system has been overthrown. Government and commerce are both, simply by pursuing their own ends, doing much in breaking down the African social system, but their contacts, which impose this change, make for complete moral breakdown. The mission must be alert to step into the breach and such work is thrown upon us in large towns, especially Leopoldville.

One is impelled to suggest that the time may be ripe, and perhaps even opportune, for the African Church to be called upon to take a larger share of the responsibility and the cost of Christian evangelism and work. It is already common practice for the African Church to shoulder the cost or almost all the cost of the teacher-evangelists in the village schools, and the diaconates have a measure of responsibility under guidance. May this not be carried further, not only to having their own pastors, secretary and treasurer, but to a share in the cost and management of central, middle and senior schools, hospitals, dispensaries, printing presses, and industrial work ? This could be done by the formation of a board of management for each such institution, on which the African Church would have representation. At first almost purely, educative, teaching responsibility and sharing of costs the boards would finally be entirely African. Valuable information would probably become available in this way in the early stages as to the payment of fees and the amounts of fees that should be chargeable. Through these boards the following-up of work could be arranged ; following of patients after discharge from hospital, of children after leaving school, perhaps even taking some measure of responsibility for those of their number drafted by circumstances to the big towns. It may be said that a time of depression is not a suitable time for beginning these things, but it is, if anything, the other way round. It is as likely a time as any, for what they will not do in adversity they are not likely to try should affluence appear. While aiming at complete financial responsibility finally, it is, to begin with, much more a matter of being helped to find their own feet, than of actual money. It will also be helpful to the missionary (though in these days it would seem as though he scarcely needed such help) to learn by hard necessity how severely costs must be kept low if there is to be any reasonable hope that the Church of Africa will ever shoulder its own burden. It will readily be appreciated, moreover, that if advance is to be made and maintained, it will probably depend largely, not on finding big sums of money, nor yet of increasing

help year by year (though these must be envisaged) but on being earnestly concerned with conserving what comes from without by expansion of the possibilities within. The essence of the problem is that we are not here to stay, there are other fields not yet reached to which our commission extends, and we find ourselves compelled to the quest of that, whatever it may be determined to be, which, having planted and watered, we may safely leave for the pursuit of our task elsewhere.

United action between missionary societies is no new topic and the B.M.S. have always shown readiness for such action and been progressive in seeking its attainment. It is now twenty years since we embarked on the united training school at Kimpese, and more recently we have participated in the Union Hostel at Kinshasa. It may not be out of place nevertheless to suggest that there may come a day, and perhaps it is not far off, when circumstances will compel a much larger measure of unity. It is obvious that united action appears to be easier in matters that are more or less essentially non-theological, but the real issue lies in finding a means of unity along the whole line. There is not much prospect for this unless we can discover a way of adjustment for differences of all sorts. This is a matter that merits study, for if and when compulsion is upon us, the issue between whether it spells for us success or debacle will be largely influenced by our preparedness. Is it possible that exchange of missionaries between societies, for variable periods, where interchange is possible, might be helpful? A condition of its usefulness would be the frank declaration of difficulties and a determination to face them fearlessly. It may be, on the other hand, that we will only attain unity by doing it and reckoning the casualties as part of the price. It seems to me that such experiment has disquieting aspects. Some approximately common base and mind should be sought on important methods: policy and plan versus erratic specifics; standards and qualifications for special posts; the inter-relationship of different aspects of work, such as the place and value of industrial training and the maintenance of printing presses, etc. Any attempt at unity which ignores important issues is doomed to miss the advantages, to become wasteful and perhaps worse. If we are in earnest as to the need for unity it is necessary to make a serious effort to smooth the way.

The epilogue is not quite the place for summary, but it may be convenient to set side by side what seem to be important issues. It should be understood that there is a long way to go between a need envisaged and a need met, and that beginnings will inevitably fall very short, indeed may have to be devious. Something of real value is gained if we are constantly stimulated to keep moving on. It is a very difficult matter to assess the relative importance of needs, which, however much they may seem, are not really rival. No attempt is made here to place them in order of importance:

(a) The work itself appears to stand in need of:—

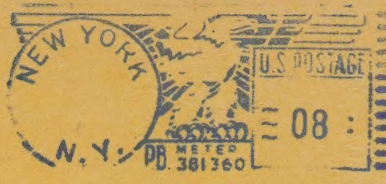
- (i) Policy and plan unified on the widest practicable scale and shaped on strategical and tactical lines. This requires the appointment of an executive for each section of the field and placing authority in much larger measure with the Field by committee and executive.
- (ii) Conservation of available funds by centralisation of finance, itemised estimation, allocation on approved estimates and a system of bulk orders strictly in accord with approved estimated expenditure.
- (iii) Intensive campaign among women and girls, including the importance of training as many girls as boys.
- (iv) Giving to the native Church increased and increasing responsibility and calling upon them to share in a like progressive manner in the costs of the work that is done for and among them.

- (v) Development of vocational education strictly in accordance with the needs of the work we have come to do.
 - (vi) Full and ungrudging recognition of the authority of the ruling power and increasing respect of our obligations in regard to language, etc.
 - (vii) Advance in training pastors, teacher-evangelists, Jeanes Teachers, teachers for middle and senior schools, and medical assistants.
 - (viii) Expansion of medical policy.
 - (ix) Some more assured method of increasing available literature and text-books.
 - (x) Maintenance of good relations with Government and securing our work.
- (b) There is every probability that the Christian Church and our Mission work on the Congo will be faced with increasing competition and opposition. It is necessary to be prepared, to do all that we can to secure our position, and to safeguard the African Church.
- (c) The African Church, in common with the Church everywhere, has a duty and privilege, implicit in the very charter of its existence, to spread the Good News. This sharing in the World Task is as vital to them as to the Home Churches. Some have already shown and taken a real interest as expressed in contributions to other work than their own. They have not confined their interest to their own country but extended it to India and China. This should be encouraged, and it may be that the B.M.S. will have actual subscribing members in Congo, as in England.
- (d) Our greatest need to-day is for an increased and living contact between the Home Churches and the work on the Field. We must seek to widen and strengthen the prayer base by an increase of the number of those actively participating in prayer for specific needs and by an extension of the background of information and knowledge that prayer may be definite and intelligent.

In this visit to our Congo Field, one has sought to enter into the lives and activities of the missionaries, to see with their eyes, to stand, if possible, on their shoulders to survey this land of promise. With great friendliness, much confidence and untiring patience have they, one and all, borne with inquiry and readily shared their knowledge and experience. So has it been possible to see anew the past, to view the toil of the present, and gather impressions, sometimes sharing disappointment, oftentimes encouragement, but ever a striving to move on. So also, inspired by and infected with their enthusiasm and steady purpose, has come the urge to gaze with earnest eager inquiry into the days that are ahead: Can we find the way? Can we speed the going? Watchman, what of the night? The mists gather, the night cometh, but also the day; a day of gladness and of joy. But and if we would speed the coming day and find joy in its dawning, there must needs come to us all a renewed loyalty and love to Him Who so unsparingly gave Himself, Who cometh in the clouds of Heaven, Whose right it is to reign.

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